

דְּבָרִים

VVORDS

To give to the

Young-man KNOWLEDG AND DISCRETION.

O R,

The Law of Kindness in the
Tongue of a Father to his Son.

By Francis Fuller, M. A.

Πᾶν ἡκουθὸν φιλόστονον.

*Vox audita perit,
Littera scripta manet.*

Prov. 13. 1. *A wise Son heareth his
Father's Instruction.*

London, Printed by J. P. for Obed Smith,
Bookseller in Daventry in Nor-
thamptonshire. 1685.

43

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To my SON.

Dear Son,

A Little while since
we parted with our
Dear Sam, never
to see each other more un-
til the glorious Day of the
Resurrection. Those smart
Expressions that frequent-
ly drop'd from him (beyond
any that I ever yet knew
of his Age) were no small
joy to me while he liv'd, in
hope that he might have
A 3 been

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been eminently useful when
grown up to Years, and
shapen'd by Education, and
will make him live to me,
tho dead, without carrying
any of his Ashes about me
(as Iphicrates did of his
dead Son) to perpetuate his
Memory. I hope you will
not easily forget him who
was (as you usually said)
so lovely in your Eye, and
so much beloved by you,
much less his latter end;
(there was that in it wor-
thy of your remembrance)
and least of all your own
Death

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Death, so much confirm'd
by his; he came last into the
World, but is first gone out;
as of the two Disciples that
ran to the Sepulchre, the
youngest came there first,
but the other followed af-
ter him.

I made an Epistle De-
dicatory long before he di-
ed, that contained some-
thing relating to you both;
but should I publish it, it
might appear as great a
mistake in the excess to de-
dicate an Epistle to two
Sons, when but one is li-
A 4 ving,

ving, as that of Apollonius was in the defect, when he saluted Decimus by the name of Quintus, and to my self an act of Cruelty, Mezentius-like, thus to tye the Living to the Dead; therefore have resolved not to do it.

The time of my Continuance in this World cannot be long, yours may be longer, but it is best not to think so; and therefore do all the good you can. These following Directions are given in order to it, and
may,

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may, if diligently observ'd,
assist you in it.

I would not be as a
Mercury's Statue, to di-
rect only, and not move;
nor as the Crab in the Fa-
ble, that advis'd her young
ones to go forward, whilst
she her self went backward;
therefore desire to carry
them about me, with An- ^{Τὰ εἰς}
toninus his Title things, ^{ἐμαυτον}
for my self, and to be a
Practicer of what to you
I am an Instructor; that I
may say to you, as Gide-
on to his Souldiers, Look
on

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Indè pascor,
unde pascor,
Indè tibi appono
unde ego
nivo.

on me, and do likewise:
and hope that will reach
your Heart that comes
from the Heart of

Bath, Decem-
ber 8. 1682.

Your

Affectionate Father,

Francis Fuller.

TO

T O

Mr. Thomas	}	Scroop.
Mrs. Mary		
Mr. Anthony	}	Wood.
Mrs. Joan		
Mr. Richard	}	Ridley.
Mrs. Sarah		
Mr. Michael	}	Popc.
Mrs. Martha		
Mr. John	}	Dudelstone.
Mrs. Susanna		
Mr. John	}	Wickham.
Mrs. Esther		
Mr. William	}	Whitehead.
Mrs. Mary		
Mr. Henry	}	Gibbes.
Mrs. Elizabeth		
Mr. Godfrey	}	Vanestern.
Mrs. Abigail		
Mr. Thomas	}	Edwards.
Mrs. Jane		
Mr. Samuel	}	Tyson.
Mrs. Mary		
Mr. Alexander	}	Dolman.
Mrs. Susanna		
Mr. Henry	}	Lloyd.
Mrs. Elizabeth		
Mr. Edmund	}	Tucker.
Mrs. Margaret		

Inhabitants in the City of *Bristol*,
and near to it.

Chil-

CHildren are Parents in a new Edition, and who but they should endeavour to prevent the *Errata*, and who (under God) better may, being always with them in their Minority, and having a Power over them.

They are parts of themselves, therefore should be as much concern'd for their Welfare as for their own:

They are committed to their care, and they as Trustees thereby oblig'd, not only to restore them upon demand, but better than when receiv'd.

They are begot in their own sinful likeness, and derive that from them which inclines and disposes them to all Evil; therefore it ought to be matter of their Sorrow, that it is so, and no less of their care (so far as they can) to prevent it: Did they behold the filth on their Souls that they bring with them into the World, they would see as much cause for
Sor-

Sorrow as Joy, and more to mourn over them, while dead in Sin, than when dead in Nature : and would they consider how far they have been instrumental to it, they would see as much reason to prevent the misery that attends it.

Had they contributed nothing to it, yet the hazard and danger of their perishing being great, as great fear should possess them, lest they should perish, and as great care that they may not.

The Heathens knew nothing of this ; yet many of them made it their first and principal care, to provide **Instructors** for their Children in Principles of Learning, and **Rules of Life**, wisely preventing Nature by their Discipline, accompanying their increase of Years with a growth of Vertue, that they might become men, and good together : and what a shame will

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will it be if the *Pagan* World afford better Parents and Children than the *Christian*.

What at first was principally design'd for the good of my Children (*viz.* my two Sons born in *Bristol*) is now dedicated to you for the use of yours ; that I judg'd necessary as oblig'd by Duty, and this not improper since ye are all in a married state, and have Children. It was calculated for my Meridian, but will serve yours : and that it may, is the sincere desire of

Your Obliged Friend

and Servant,

F. Fuller.

TO

TO THE
READER.

Solomon *says*, Fools
hate Instruction;
viz. not natural, but
moral Fools, (for, Fools
in Solomon's Dialect are
the Wicked in David's)
They, through Impotency,
cannot receive it; these,
through Obstinacy, will
not. To want Instruction
is a misery; to reject it, a
sin; to neglect it, is the
sin of Parents; not to re-
ceive it, the sin of Children;
they,

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they, by instructing, secure themselves; and no less these, by harkening to it. Happy those Parents whose Hearts are so far turned to their Children as to do it; but more happy, whose Childrens hearts are so far turn'd to God as to receive it. If this shall contribute any thing to either, it will then be as much the Joy, as it is now the Desire of

Your Friend,

F. F.

WORDS

WORDS

*To give to the Young Man
Knowledge and Discre-
tion.*

THERE are three Prin-
ciples in Philosophy
own'd by some, (*viz.*
*Matter, Form, and Pri-
vation*) and so there are three
principal and prime Truths in
Divinity to be inquired into, and
known by all that expect Salva-
tion, *viz.*

1. Their Misery by Nature.
2. Their Recovery out of it.
3. Their Duty when Recovered.

1. What they are out of Christ.
2. What they are by him.

B

3. What

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Words to give to the Young Man

Col. 1.27.

3. What they must do, or how they must walk, when in him.

Deut. 4.

41.

& 19.23.

Gen.9.18,

19.

1 King.17.

21, 22.

All which when believed and understood, may be as the three Cities of Refuge, for the guilty Posterity of *Adam* to flee unto, as the three Sons of *Noah* (after the Flood) the Seminary of a new World; or (as the three stretches of the Prophet *Elijah* or the Widow of *Zarephaths* dead Son) a means to put Life into them, who by Nature are as truly dead Spiritually, as that Child was Naturally.

1. Knowledge of Misery.

Sense of sin, and Misery by it alone, will do no good, nor anything without it, for the foundation of Happiness is laid in it. The knowledge of a Disease makes way to a Cure, and sense of Misery is the first step to Mercy; we usually say, it is most miserable to have been happy, but in this it is the happiness of sinners to know

Knowledge and Discretion.

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know their misery, and their greatest misery if they do not.

2. *Knowledge of the way, or means of recovery out of Misery.*

None but Sinners need Mercy, and none but sensible sinners will seek for it, but yet they cannot seek it aright, unless they know the way to it, no more than they can find it, unless they seek it; the Diseased Woman in the Gospel was sensible of her Bloody Issue before she came to Christ, and came to him before she was healed by him; it was not barely the apprehension of her Disease, but the apprehension of her Disease, and of Christ (her Physician) that cured her: None so fit to seek for Mercy as humbled sinners, and none but such will; but yet unless they do, they cannot have it.

Mat. 9. 20,
21, 22.

3. *Knowledge of Duty; when redeemed from Misery.*

Conversion is a change from one contrary to another, not from

Words to give to the Young Man

one sin to another (that is Hypocrisie) but from ^{one} ~~the~~ ~~one~~ ~~one~~ contrary ~~one~~ to another; from the privation to the habit, from Darkness to Light, and from Death to Life; this new state calls for a new life, and all that are brought into such a state, must live suitably to it; they must not be always sinners because they were sometimes so, for once is above any Indulgence granted.

1 Thes. 2.
12.

Eph. 5. 8.

1 Pet. 2. 9.

1. *Knowledge of Misery.*

Sense of Misery is necessary, not to merit Mercy, but to qualify for it; not to fit the God of Mercy to give it, but the necessitous sinner to receive it.

Now, the misery of all by Nature is best known (as one contrary compar'd with another) by considering the happiness of Man in his state of Innocency.

When God had made the World, and richly furnish'd it with all things for Necessity and Delight, he then made Man, not in the Image

Knowledge and Discretion.

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Image of any inferior Creature, Gen. 1. 26
but in his own; which Image
was both outward and inward,
consisting partly in his Body, and
partly in his Soul.

Partly in his Body, As it was
an Instrument of Righteousness,
and a frame of admirable com-
posure, containing so many Mi-
racles as Members, so many per-
fections as parts, and in some de-
gree resembling the Majesty of
God.

So admi-
rable a
Structure,
that *Galen*
(a Hea-
then)
made a
Hymn of
Praise to
God that
made it.

Partly and chiefly in his Soul,
by an inward resemblance of it
to God, not onely in the Spiritual
Nature of the Soul, but in the
Natural Faculties, Properties, and
Endowments of it, *viz. Know-
ledge, Righteousness, and True Ho-
liness.*

1. *Knowledge in his Understand-
ing.*

Of all that was needful for his
state of Perfection and Happiness,
viz. A knowledge of God and his
Excellencies, of himself as to the

Words to give to the Young Man

Nature of every Faculty of his Soul, and both the temper and use of every Member of his Body, and of all other Creatures, both as to Nature and Kind, and how to carry himself uprightly to God and them.

2. Righteousness in his Will.

A Natural Inclination (with a power) perfectly dispos'd to the whole will of God, and to every thing that was just, right, and good, without any reluctancy, and of himself to will nothing that was not so.

3. Holiness in his Affections.

Being free from all Disorder, Sin, and Impurity, rejoycing in the love and bounty of God, loving him as the chiefest good in himself, and as the Author of all his.

As soon as *Adam* was made, God planted a Garden in *Eden* (in which was every Tree pleasant to the sight, and good for Food, the Tree of Life also in the midst of the

Gen 2. 7.
8. & 15.
16, 17.

Knowledge and Discretion.

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the Garden, and the Tree of Knowledge of Good and Evil) and put him into it to dress and keep it, and entred into a Covenant of Life with him (called a Covenant of Works) upon condition of perfect Obedience, forbidding him to eat of the Tree of the Knowledge of Good and Evil, upon pain of Death. Gal. 3.12.

God might have dealt with him in a way of absolute Sovereignty, and required Obedience from him, without any promise of Reward, but he did not, for he entred into a Covenant with him, containing a Precept, Threatning, and Promise.

A Precept, requiring perfect and perpetual Obedience.

A Threatning, denouncing death if he did not obey it.

A Promise, assuring Life if he did; and though the promise is not so clearly expressed as the threatning, yet as strongly and truly imply'd; for if Adam must dye

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die if he disobeyed, he should certainly live, if he did not.

Gen. 2. 17.

& 3. 19.

מֹות

תָּמוּת.

In dying
thou shalt
dye, and
all kinds
of Death
were
threatned.

The Death threatned was Temporal, Spiritual, and Eternal; the first, in the separation of the Soul from the Body; the second, in the separation of the Soul from God; the third, in the separation of the Soul and Body from God for ever; one, from the presence of his Grace here, the other, from that of his Glory hereafter.

The Life promised imply'd a continuance of his present Life, and the assurance of one to come; a confirmation of his present happiness, and a translation (at last) to a greater and better.

The present Life enjoy'd was two-fold; one, as a Man and a Creature; the other, as a perfect and upright Man: The first consisting in the Union of Soul and Body, the second, in a Union betwixt God and the Soul.

The Life to come, was a perfect, immutable, and eternal happiness

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pineness both of Soul and Body with God, through a perfect likeness to him; and an immediate vision and fruition of him in Heaven to all Eternity.

Adam being a glorious and excellent Creature by Creation, and endow'd with a power and will to obey, stood bound to obey, both by the Law of Nature, and the positive Law and Command from God, which obliged him to it.

Rom. 2.
14, 15.

But being made with a freedom of will (*viz.* a liberty of its own accord) to choose, or refuse; to do, or not to do; to stand, or fall, at his own choice, without constraint or force from any; and being mutably good, his will, though naturally dispos'd to good only, yet being mutable and changeable, it might be altered, and become evil, as it did; for, through the Temptation of the Devil, the perswasion of *Eve*, and Pride (a desire to be as God) through Luxury and Sensuality,

Eccles. 7.
29.
= TN.

Words to give to the Young Man

a disregard of the promise of Life, and a disbelief of Death threatened, he did eat of the forbidden Fruit, and by it fell from his state of Innocency and Happiness, into a state of Sin and Misery.

1. *Of Sin.* In the loss of his Original Righteousness, and the depravation of his Nature in all the faculties of his Soul, and the members of his Body.

Gen. 6. 5.
Job 14. 4.
& 15. 14.

2. *Of Misery.* In the loss of his Communion with God in Paradise, and subjection (as justly obnoxious) to all the direful effects and consequents of his wrath in this World, and in that to come.

Gen. 38.
10.
& 23. 1.

Adam was not a private, but publick Person, the Representative of all Mankind; and the Covenant made with him, was not for himself only, but for his Posterity also, that should by ordinary Generation descend from him: He was the Head of the Covenant, and they Parties engag'd

Acts 17.
26.

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gag'd with him by that stipulation, Legally Parties in that Covenant, and as naturally in him (the Head of it) as streams in the Fountain, and branches in the Root; in his standing, they stood, and in his fall, they fell; sinning in him, they fell with him, and partake with him both in his sin and misery.

1. *In his Sin.* By the imputation of that particular sin committed by him, and by a communication of that corruption derived from him, whereby they are indispos'd to all good, and inclin'd to all evil.

2. *In his Misery.* Being justly lyable to all the punishments of sin in this World (both outward and inward) on their Souls and Bodies, and to those in the World to come, in the sharpness, universality, and eternity of them.

The Head of *Nilus* is admir'd, because it cannot be found out; but the Spring-head from whence the

*Dum puni-
tur aliquis
pro peccato
primi Pa-
rentis, non
punitur pro
peccato ab-
terius sed
pro peccato
suo. Aquina,
quæst.
4. de pec.*

*orig. Art. i.
Rom. 3. 9,
10, 11, 12.
& 23.
Rom. 5. 18.
19.
Rom. 7. 18.
19.*

*Gal. 3. 10.
Col. 3. 6.
Mat. 13.
42.
Rom. 2. 5.
Rev. 19.
20.
Mat. 10.
28.
Mat. 5. 26.
Mark 9.
43, 44.
2 Thes. 1.
9.*

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the misery of all by Nature arises, may; (*viz.* from sin) the Spring is known; but how many, and how bitter the streams are flowing from it, cannot easily be known; the River that watered the Garden of *Eden*, branched out into four streams onely, but the streams flowing from the sin committed there, are innumerable; broad and deep, a complex misery, as to kind and degree, comprehending both sin and punishment; some are sins, and not miseries, and some are miseries, and not sins; of both which something may be seen in these eight following particulars, *viz.*

Gen 2. 10.

Rom. 3. 16.
& 7. 24.

1. *Filthiness.*
2. *Enmity.*
3. *Darkness.*
4. *Poverty.*
5. *Nakedness.*
6. *Bondage.*
7. *Death.*
8. *Wrath.*

1. *Fil-*

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I. Filthiness.

Adam at first (as he came out Ezek. 16. of Gods hands) was pure, with-^{5.} out spot or wrinkle, (within and without) but as he came out of Mat. 12. the Devils hands, or when by sin^{45.} that unclean Spirit entred into him, he (and in him all his Po-Isa. 64. 6. sterity) became as an unclean thing.

All that are brought out of this Ezek. 36. state, are sprinkled with the Blood^{25.} of Christ, and cleansed from all Heb. 9. 14. their filthiness both of Flesh and 10. 22. Spirit; but they that are not, Eph. 5. 26, though Noble by Birth, are but^{27.} (as *Naaman*) Noble Lepers; tho 2 Kings 5. Princes by Blood, attainted; yea^{1, 2.} though Angels for outward Beauty, yet but as Devils in the sight of God; in his Eyes they are unclean, though not in their own, and the more when they are not so.

Grace is the Ornament of the Psal. 16. 3. Soul, and all that are adorned 45. 11. with

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with it, have Christ's Beauty upon
them, a Beauty that God greatly
desires, and delights in.

But Sin has defiled the whole
man, from Head to Foot, not one

A capite ad calcem.
Rom. 6. 19. & 3. 13.
Gen. 6. 5. Isa. 1. 6.
2 Cor. 7. 1. 1 Thes. 5.
23. Heb. 10. 22. Tit. 1.
15. Eph. 4. 29.

part only, but every
one, inside and outside,
Flesh and Spirit, Body
and Soul (the Faculties
of one, and Members of
the other) Mind and
Conscience, Thoughts and Ima-
ginations, Affections and Desires,
Words and Deeds: All of them
in general and especial are become
altogether filthy by it.

*Horrenda
vox.*

Some sins defile the Body, but
all Sins defile the Soul, and that
with a filthiness so great, that all
the filth in the World (should it
meet in one common sink) can-
not equallize the pollution of it.

2. *Enmity. viz.*

Habitual and actual, inward
and outward, in Affection or Acti-
on, Reconciliation offer'd, implies
it;

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it ; for, there can be no Reconcili-^{2 Cor.}
ation where there is no Breach,^{20.}
nor any Peace made, before the
Enmity is subdu'd.

Adam at first was in a state of ^{ἐχθρὰ}
Friendship with God, God and ^{Rom. 8.}
he were as nearly conjoyn'd as a
Creator and Creature could be,
without sin; but sin made a breach,
and separated these Friends.

All that are brought out of this
state, have thrown down their
Weapons of Hostility, are recon-^{Rom. 5.}
ciled to God, and at Peace with
him ; but they that are not, are
(like *David* and *Absalom*) in open ^{2 Sam. 1.}
Hostility against him ; and as *Ab-*
^{5, 6, 7, 10}
salom made all the means he could
to stir up the People in Rebellion
against *David*, so they employ
their whole strength of Soul and
Body against God : They are Ene-
mies to him (both actively and
passively) Haters of God, and
hateful to him ; Haters of him, and
hated by him, as clearly appears ^{2 Sam. 1.}
by

6 Words to give to the Young Man

by the terms of Difference on their part, and on Gods.

1. On their part who gave the Offence. They are Strangers to God, and unacquainted with him, they are Foreigners, and alienated from the Life of God, without him, afar off, and at distance from him, they know not God, nor desire it, (for he is not in all their thoughts) they acknowledge no wrong (say not, *What have we done*) nor repent of their Wickedness; they seek not after God, nor for peace with him, nor are willing to come to him for it; they will not accept of Overtures, Parleys, and tenders of Peace, nor read the Articles of Agreement, or Covenant of Peace, but count it a strange thing; they will not hearken to God's Voice, nor regard it, will not be persuaded, nor gathered to him, but reject and contemn him, and take Counsel against him. They bid him stand

Job 21. 21.

Ph. 2. 12.

3. 19.

Ph. 4. 18.

Isa. 1. 3.

Job 35. 10.

Mal. 2. 17.

Jer. 8. 6.

Rom. 3. 11

Joh. 5. 40.

Jer. 2. 31.

Psal. 14. 2.

Mal. 10.

3.

Ios. 8. 12.

Jer. 13. ult.

2. 22. 21.

2. 25. 4.

Mat. 28.

7.

Mal. 8. 1.

1.

Psal. 2. 2.

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and off and depart (they de- Job 21.
 re not the knowledge of his 14.
 ways) abuse his Ambassadors Acts 26.
 that are sent to treat of Peace, 18.
 and Lift themselves under the 2 Tim. 2:
 Command of Gods utter Enemy 26.
 (the Devil) and rise up in Arms Psal. 139:
 and open Rebellion against him. 21.
 When God is for Peace, they Joh. 8.44
 are for War.

1. On Gods part.

Who as he is a just Enemy, so
 ever an Enemy to all impenitent
 sinners: He is strange to them,
 keeps at a distance, and with-
 draws from them, knows
 them afar off, and is An-
 gry with them, Curses
 their Blessings, rejects
 their Services, and counts
 them an Abomination,
 hates them, and walks
 contrary to them, has a Contro-
 versie with them, Proclaims his
 Displeasure against them, and re-
 sists them in open Battel array,

Isa. 57. 17. Ps. 138. 6.
 Psal. 7. 11. Ps. 18. 26.
 Isa. 1. 11. & 59. 2.
 Psal. 5. 5. & 11. 5.
 Psal. 146. 9. Psal. 1.
 ult. 2 Cor. 5. 19.
 Prov. 15. 8. *adversus*
adversus.

Hos. 4. 6.

Jer. 25.

31.

1 Pet. 5. 5.

C

turns

18 *Words to give to the Young Man*
turns their way upside-down, and
causes it to perish.

They are Outlaw'd Enemies.

God had no Friends (among
Men) untill he made Friends out
of Enemies: He was in Christ
reconciling the World unto him-
self.

3. *Darkness.*

Prov. 20. 27. Monstrum ingens cui lumen ademptum.
Adam at first was made a Son
of Light (the Candle of the
Lord was put into him) but af-
fecting the Tree of Knowledge
above that of Life, he brought
Eph. 4.18. Darkness upon himself and all
his Posterity.

Eph. 5.8. John 9.25. Rev. 16. 10.
All that are brought out of this
state, are Light in the Lord (they
were blind, but now they see)
but they that are not, are Dark-
ness in the Devil, the Prince of
Darkness (whose Kingdom is full
of Darkness) they are not onely
dim of sight, but stark blind;
Children of Darkness, doing the
works of Darkness, which lead
to Eternal Darkness.

4. *Poverty.*

4. Poverty.

Adam at first was the Rich Heir Rev. 3. 17.
of the World, and Lord possessor
of all; but by sin he became a
Bankrupt, and then Justice seized
on him (as the Creditor on his
Debtor) and turn'd him the un-
just Possessor out of all; he was
not the first-born, yet had a dou-
ble Portion; but by losing all at
one cast, he fell into decay, and
became the first-born of the Poor: Isa. 14. 30.
He was undone, and all his Po-
sterity had been ruin'd with him;
had not Christ, the Jewel of the
Imperial Crown, been parted with
to discharge the Debt.

*Minime
nisi, at
maxime
dilectum.*

All that are brought out of this Rev. 3. 18.
state, are Rich, and have all things;
but they that are not, are indi-
gent Beggars (without substance
or true Riches) having no Obla-
tion to offer unto God, nor any
thing of their own to satisfy that
double Debt which they owe, *viz.*
of Obedience, as Creatures; and
of Satisfaction, as Sinners.

Isa. 40. 20.

Ezek. 16.

5. Nakedness.

7.

Rev. 3.17.

Adam at first was arrayed with the resplendent Robe of Righteousness, he wanted neither external nor internal Ornaments; but sin (the Mother of Shame) defiled them both, and the Devil (as a Conquerour with his Captive in War) stript him of all those Ornaments, and left him naked.

Mat. 6.29.

All that are brought out of this state, are clothed with the Robes of Christs Righteousness, (*Solomon in all his Glory was not arrayed like one of these*) but they that are not, are in the Raggs of Nature (filthy Raggs) which as filthy, defile, and as Raggs, cannot hide nor cover the Shame of their Nakedness.

Rev. 3.18.

Sin left us, and Christ found us (as the Man in the Gospel) Naked, and out of our Wits.

6. Bondage.

6. Bondage.

Adam at first had perfect freedom, and was in bondage to none, but Sin brought him, and all his Posterity into it; a Yoak, that neither he their Father was, nor they his Children are, able to bear. Acts 8.23. Gal. 4.4.

All that are brought out of this state, are made Free by Christ, (the Devil is cast out, and Rules not as a King, though sometimes he may as a Tyrant,) but they that are not, are Slaves; not onely near to Slavery, but actually in it; they may say (with the Jews) that they were never in Bondage to any, but they are, and that in Soul and Body too. John 12. 31.

The Moralist says, if the great ones of the World were divested of their Robes, it would plainly appear what Slaves they were; but all, both great and small, high and low, with all their outward Ornaments are Slaves; they were so, before they came out of

the Prison of the Womb, and greater when out of it than when there, to Sin, and the Devil.

1. To Sin.

Psal. 73. 6.

Not onely Pride, but every sin else as a Chain compasses them about; for they are in the Bond of Iniquity, sold under it, and Bond-servants to it.

So many Lusts, so many Masters, and every one give contrary Commands.

John 14.

30.

Acts 26.

18.

Eph. 2. 2.

2 Cor. 4. 4.

2 Tim 2.

ul.

2. To the Devil.

He is the strong Man, and Prince of this World, that has Snares by which he takes them Captive, and a Power, by which he Rules over them, as a Tyrant over his Vassals (from whom he exacts Tribute) as a Master over his Servants (who are under his Command) as a Conquerour over his Captives (who are led by him at his will) and as a Father over his Children (from whom he expects Obedience) they are not onely Children of the Devil, but Slaves to him. They

1 John 3.
10.

They are his by possession,
though Gods by right.

7. Death.

Adam at first was alive, but
when the Devil, the first-born of
Death (as Prince of Death, and
first Condemn'd to it) devour'd
his strength, the Gates of Death
(viz. present and certain Death)
Temporal on his Body, and Spi-
ritual on his Soul, were opened
to him; and but a step there was
betwixt him and Eternal Death.

Job 18. 13.
& 38. 17.

Rom. 5.
12.

All that are brought out of this
state, are alive in Christ, alive
by him, and alive to him; but
they that are not, are dead, not
onely sick, weak, or diseased,
but dead: They may be indeed
alive as to their own Opinion, (so
Paul for a time was) and in the
Opinion of others (so the Church
of *Sardis* was) and may be alive
as to sinful works (living in them,
and to them) but this their Life
is their Death; for it is not a
Physical Death, which is a loss

Gal. 2. 20.
Eph. 2. 1.
Rom. 6.
11.
Ma. 8. 22.
Rom. 7. 9.
Rev. 3. 1.

24. *Words to give to the Young Man*
of the Faculties, but a Moral one,
which is a loss of the goodness of
them.

Sin cast *Adam* and all his Po-
sterity, not into a swoon onely,
but a Death; and they are all ever
since by Nature not (as Christ
said of *Lazarus*) asleep, but dead
in sin; not (as the Wounded
Man in the way to *Jericho*) half
dead, but altogether so, under
the sentence of a Natural Death,
under the power of a Spiritual
Death, and under the guilt of an
Eternal Death.

John 11.
11.
Luke 10.
30.

*Sententia
legis.*

Psal. 102.
20.

Sons of Death, for they are all
Condemned.

8. *Wrath.*

1 John 4.
8.

*Quoad ef-
fectum non
quoad af-
fectum.*

God is Love, and *Adam* in In-
nocency found favour in his sight,
and was greatly beloved by him;
but by sin, his Anger was kindled,
and his wrath waxed hot against
him.

1 Thes. 1.
10.

All that are brought out of this
state, are delivered from wrath
(wrath present and to come)
but

but they that are not, are under wrath; wrath is their Fee-simple, and proper Inheritance, to them it is due, and to them it belongs, for as Children of wrath they are Eph. 2.3. born to it.

The Scripture concludes all under sin, and sin concludes all under wrath; it is sins wages, and God will see Justice done. Rom 3.23. Eph. 5.6. Rom. 6.23.

2. Of Recovery out of Misery.

God left not miserable Man thus Luke 10. fallen (as the Priest and Levite 30, 31, 32. the wounded man in his way to 33. Jericho) but (with the good Samaritan) had Compassion upon him, and sent his Son to heal those wounds sin had made; and to recover him from that state of Mal. 4.2. Misery, into which by sin he was fallen; by his wounds he healed him, and by dying, restored him to Life.

Adam was the first man, the Primus Natural Head of all men; and deratus. Christ, the second man, the Mystical

26 *Words to give to the Young Man*

1 Cor. 15. 47. **ftical Head of all Believers: He was the Earthly man, this the Lord from Heaven.**

The Titles given to him, show (as Remedies do the Disease) the misery of all by sin on our part, and the happiness of all Believers on his.

Heb. 9. 15. & 12. 24. **He is a Mediator (and the only Mediator) an Advocate, a Deliverer, Healer, and Purger of Sins, a Reconciler, Saviour, and Redeemer; he is all these in himself, and whatever the necessities of lost and undone sinners can need, or require; but none of them to any, unless by Faith they receive him; and therefore, if you expect any help from him, you must by Faith go unto him, and you need not fear going, if you see a present and absolute need of him (for, behold he calls you) and this need you will find, if you consider, that your condition by Nature is no less than a state of Evilthiness, Enmity, Nakedness, Dark-**

1 Tim. 2. 5. 1 Joh. 2. 1. Joh. 4. 42. Rom. 11. 26. Heb. 1. 3. 2 Cor. 5. 19. John 1. 12. Mark 10. 49.

Darkness, Poverty, Bondage, Death, and Wrath.

1. *Filthiness.*

1. A Filthiness so deep, that it is not onely extensive, but in-
 tensive, compared to marks and brands in the Flesh (which are
 not easily got out) to colours of the deepest dye (double dipt in the wool and web) to the spots of a Leopard, (which are not by way of accidental, or external, but innate coherence) and to the blackness of an *Ethiopian*, which cannot be washt off; the Colliers blackness may be washt off, but not the *Ethiopians*; and the Lepers spots may be taken out, but not the Leopards.

Jer. 2. 22.
 & 17. 1.
 Isa. 1. 18.
 Jer. 13. 23.

A Filthiness so great, that neither the Tears of Repentance, nor the Flames of Hell-fire, nor any thing but the Blood of Christ, can wash, or purge it away; the sacred Laver, cleansing *Jordan*, and healing *Betbesda*, set open for all that will, to wash in for sin,

Zech. 13. 1. sin, and uncleanness: The Priests
 Rev. 1. 5. under the Law, cleansed by the
 1 John 1. Blood of Beasts, but Christ by
 7. his own Blood; his will is, that
 you should be clean, and there-
 fore you must by Faith apply his
 Blood, that you may be so.

Christ washt his Disciples Feet
 with Water, but their Hearts
 with his Blood; and unless he thus
 wash you, you can have no part
 in him; and unless by Faith you
 go unto him, you cannot be thus
 washed by him.

John 13.
 8.

2. Enmity.

A degeneracy beneath the brute
 Beasts, for none of them are at
 enmity with God, with us they
 are, and we may blame our selves
 for it, for they never Rebell'd, un-
 till we Rebell'd.

Isa. 27. 5. By doubling
 of the Phrase, *Make
 Peace, Make Peace*, as
 by doubling of the
 Dream to Pharaoh, it
 appears a thing cer-
 tain, and establish'd by
 him, Gen 41. 32.

But yet God is wil-
 ling to be at peace, for
 he commands it, pre-
 scribes a way to it, and
 assures it to all that like
 the terms of it, he offers
 it

it freely, and sues for it earnestly, and therefore it highly concerns you to make peace with him; it is not convenient onely, and fit to be done, but necessary, and that which must be, and if ever, it must be in his way, and at his time.

1. In his way, *viz.* by Faith in Christ, for the blessing of peace is the blessing of Faith in him, who as Priest purchased it, as Prophet preached it, and as King works it, in all that believe in him. Rom. 5.1.

2. At his time, and that is the present time, *viz.* of Life, and therefore let not the Sun of your Life go down upon your Enmity to God, for if you do, terms of peace shall neither be offered to you, nor accepted from you. Luke 12. 58, 59.

There is no Quarter given in Hell to Enemies.

3. *Darkness.*

A Darkness that implies a state of evil, both sinful and penal;
not

Eph. 4. 18. not of the Body, but Mind, a Corruption of the most excellent Faculty, yet not incurable; for,
 Mal. 4. 2. Christ the Sun of Righteousness,
 Isa. 42. 6. the day-spring from on High, was
 Luke 1. sent into the World as a Light
 78, 79. (not onely to all the Types, Pro-
 Luke 2. phesies, and dark shadows, but)
 32. to them that sate in the darkness
 Joh. 8. 12. of sin and misery, that from him
 & 12. 46. they might receive the light of
 Acts 26. Spiritual knowledge and comfort;
 18. and therefore, if you are brought
 out of this state of darkness, it
 concerns you (as the blind Man
 John 9. in the Gospel did when healed by
 25, 27, 30. Christ) to appear for him against
 all that oppose him, to cast off
 Eph. 5. 8. the works of darkness, and walk
 as a Child of light; but if you
 are not, it concerns you as much,
 Mark 10. 46. to go unto him (as blind Barti-
 mus did for the Eyes of his Body)
 that you may receive your sight.
 Omnia ex-
 tra Christum
 tenebricosa,
 Marlorat.
 Luke 4. Christ is the great Oculist sent
 18. from Heaven, and none but he
 Rev. 3. 18. has the Eye-salve to cure you.

4. Poverty.

So great is the Poverty you are fallen under by sin, and so low are you brought by it, that all the Creatures on Earth are not able, no, nor all the Angels in Heaven, to raise you, or set you up again; nothing less than the Riches of Heaven, and Treasures of a Deity can, and Christ onely has them, who became poor for our sakes, that we through his poverty might be rich, and therefore to him you must go, that you may be enriched by him : Of other Riches, the promise is conditional onely, but of these, it is absolute, but then you must come and buy them, and you need not fear, for it is a buying without Money, all the price is a will to accept them.

2 Cor. 8. 9.
Rev. 3. 18.

5. Nakedness.

Tamar, when deflowred, rent her Virgin Robe, and sin by defiling the Soul, rent off the beautiful Garment, that Virgin Robe of

of

of Innocency, with which it was cloath'd; but Christ is not onely Armour for defence against weakness, an Ornament for Beauty against Deformity, but a Vesture for covering, against Nakedness; and therefore you must by Faith put him on, if you would be cloathed with Salvation, not for an out-side Garment of Profession onely, or in shew, but in reality; not as a covering for sin, but for Righteousness in Justification, and for Holiness in Sanctification, as a defence against the guilt and power of it, that your nakedness may not be uncovered, nor your shame seen.

Rom. 13.
n/s.

Your own Righteousness (like
2^d Sam. 10.
4, 5. the curtail'd Clothes of *David's*
Ambassadors sent to Comfort *Hannun*) is imperfect, scanty, and too short to do it, Christ's Righteousness onely can, and without it you can never obtain the Blessing; for, as you came Spiritually naked into the World, so if you
Gen. 27.
15, 27. go

Knowledge and Discretion. 33

go out so, you will be covered Dan. 12. 2.
with everlasting shame.

Onely this you must remember, that though Christs Righteousness is a Garment large enough to cover you, yet the Rags of Nature must be pull'd off before that Robe will come on, for it will come upon none but a naked Soul.

6. Bondage.

A cruel Bondage, worse than that of the *Israelites* in *Egypt*; for it is to (Sin and the Devil) the worst of Tyrants, and without the least degree of Ease, or Liberty.

He (in the Gospel) that was Mark 5. 3, 4.
possessed, could break all Chains Luke 4. 13.
asunder, but those of the Devil;
and from other Bondage you may be able to redeem your self, but from this you cannot, either by your self or others, but by Christ onely, the Angel of Redemption, 1 Pet. 1. 18, 19.
and great Redeemer, that paid the price of your Ransom.

.D

You

John 8.
36.

You are not free-born, but made so, and by none but by him; and therefore you must by Faith go unto him that you may be so; if he make you free, you shall be free indeed; but unless he do, you must be a Slave for ever: Other Slaves, after their Service have Freedom, or by Death obtain it, but they that die in this, are so for ever; their Chains are everlasting.

Jude 6.

Rev. 5. 10.

You must be either a King to God, or Slave to the Devil.

7. Death.

1 John 5.
12.

Sin's sickness was to Death, but Christ the Heavenly Physician, came down to raise the dead in sin to life again; you were kill'd in the first *Adam*, and may be made alive in the second, but not untill by Faith you receive him; for, *he that hath not the Son of God, hath not life*: It is the life of Heaven in you, that will bring you to that Heavenly Life; and therefore, without this Life of Grace, you can

Knowledge and Discretion. 35

can have no sure hope of the Life of Glory, the Title to that, is by Christ, and the Title to Christ, is by this; so that unless here you are Spiritually alive by him, you cannot hereafter live with him. John 3:3.

All that dye in sin, are buried in Hell.

8. Wrath.

Not the wrath of Men, (no, not of the greatest of them) nor of Devils, but of God; a wrath that cannot be withstood, for it is irresistible, nor endured, for it is intolerable (it cannot be comprehended, much less endur'd) nor either avoided, or appeased, but by Christ, who came to deliver from it, and to be as a shadow from the scorching heat of it. Psal. 90:11. 1 Thes. 1. 10. & 5. 9. Cant. 2. 3.

There is no way to Mercy, but by deliverance from wrath, nor any way to that, but by laying hold on Mercy, nor any way to Mercy, but by Christ, for God is the Father of Mercy, as he is Quarendus est Deus, in Predicatione mentis relationis.

36. *Words to give to the Young Man*

Luke 3. 7. the Father of Christ; and therefore, if you would flee from this wrath, you must flee to Christ, who appeas'd it, and drank that bitter Cup off to the bottom, that you might never taste of it.

Mat. 26.
39.

Nothing but his Blood could quench that flame of wrath.

3. *Duty when recovered out of Misery.*

All Priviledges (whether Temporal or Spiritual, Civil, or Religious) oblige to Duty, in themselves they are engagements to it, and should be so to all that are Interested in them.

Spiritual Priviledges are (of all) the highest, and most obliging; they are given to engage to Duty, they afford the best means and advantages to it; they aggravate sin, and become a Curse instead of a Blessing, where they are not effectual to it; for, as Mercy abounds, so sin against Mercy abounds also.

A change in state calls for a change in Life, and a new condition requires a new conversation. *Nova via
novos mores
postulat.*

If then you are cleansed by the Blood of Christ from all sin, keep your self pure and unspotted from sin and the world. *James 1.
ult.*

If the Enmity betwixt God and you (upon the account of sin) is slain by Christ, be subject to his Laws, and live as one reconciled to him, that all your Services may be accepted by him. *Eph. 2. 16.
Rom. 8. 7.
Prov. 15. 8.*

He that will not accept a gift of one at enmity with his Brother, will much less accept it from any at enmity with himself. *Mat. 5. 23, 24.*

If you are called out of darkness into his marvellous light, shew forth the praises of him who has called you out of darkness, by walking as a Child of light. *1 Pet. 2. 9.
Eph. 5. 8.*

If through his poverty you are made rich, be rich in good works, and have mercy on the poor. *2 Cor. 8. 9.
1 Tim. 6. 18.
Prov. 14.*

If you are released from your spiritual Bondage, stand fast in the liberty wherewith Christ has made you free, and be not intangled again with the Yoke of Bondage to sin, and the lusts of Men.

Gal. 5.1.

If by Faith you have received Christ, and put him on, walk in him, and serve him in Holiness and Righteousness all the days of your Life.

Col. 2.6.

Luke 1.75.

If he has delivered you from Death, live to him who died for you, and by death delivered you from Death.

2 Cor. 5.

15.

Thus by living up to your privileges, or doing the Duty of them, you will at last receive the benefit of them.

It is sad to want privileges, but far worse to abuse, or not improve them.

Make it your great business to secure the salvation of your Soul.

In order unto it,

1. Be-

1. *Believe you have a Soul.*
2. *Believe it is precious.*
3. *Live to it, as so believing.*

1. *Believe you have a Soul.*

Every one has a soul, but the Lives of most shew, that they do not believe it: Some live, as if their Bodies were immortal, and worthy of all their care; and some, as if they had no Souls, or as if they were Mortal, and when once dead, should never be alive again. The Soul of such Men is of little more use, than (as *Tully* says of the Soul of a Swine) to keep the Body from stinking. But be you establish'd in the belief of this truth, that you have a Soul, and that it is Immortal. A truth that has been own'd by Heathens, and is previous to Religion, for all Religion is grounded upon it. They did usually say, *That to live, was to dye; and to dye, was to live again.*

Words to give to the Young Man

Potest obumbrari, quia non est Deus, extingui non potest, quia à Deo.

Druydes made the *Gauls* Valiant, by telling them, that their Souls were Immortal: *Cesar* put Gold into his Souldiers Pockets, that the fear of losing it, might make them so, and the belief of this Treasure within you (inclos'd in an Earthen Vessel, as Manna in an Earthen pot) and the fear of losing it, should provoke you to a diligent care about it, that you may not.

Exod. 16.
33.

Acts 23.8, A *Sadducee* in Opinion will soon be an *Epicure* in Life.

2. Believe that your Soul is precious.

Exod. 30.
15.

The same Offering was for the Soul of the Poor, that was for the Soul of the Rich (half a Shekel was the Soul-money for both) and the Soul of both (*viz.* of a Slave and an Emperour) are alike precious, and (next to that which is infinite and excellent) most excellent, as will appear,

1. By

1. By the Titles given to it.

2. By the care taken of it.

1. By the Titles given to it,

viz. The breath of Life (Life is

a desirable good, and the Soul a

most precious Being, as it is the

breath of Life) Gods Spirit, (God

is a Spirit, and so is the Soul too,

not onely in respect of its imme-

diat procedure from him, but in

respect of its resemblance to him,

a remote Image of God, or an

Image of the Trinity, in a Fa-

culty) the Candle of the Lord

(the Sun in the little World, as

the Sun is the Soul of the great

one) the hidden man (the whole

man, or the Man of Man, as *Athens*

was the *Greece of Greece*) Mans

principal one, (Wisdom is the

principal thing, and the Soul the

seat of Wisdom, Mans principal

one) Mans Darling (Christ is

Gods Darling, Man is Christs,

and the Soul is Mans) Mans

Honour and Excellency; Glory

is the manifestation of Excel-

lency,

Gen. 2. 7.

Job 2. 4.

27. 3.

Optimus

modum entis.

Prov. 20.

27.

Animas

cujusque est

quisque.

1 Pet. 3. 4.

2 Cor. 4.

16.

Pars opti-

ma nostri.

Job 30. 15

Prov. 4. 7

Psal. 22.

20.

*Nihil mag-
num in ter-
ra, nisi ho-
mo nec in
homine, nisi
anima.*

Gen. 49. 6.

Job 4. 21.

collency, and therefore, that which is his Glory, must needs excell.

Man was the perfection of the Creation, the Master-piece, and chiefest part of it, and the Soul the choicest part of Man, as appears by these Titles given to it by God, who rates every thing according to its kind and worth; and therefore, set the Crown and Diadem by him put upon it, the Letters Testimonial sent from Heaven to commend it, make you highly to value and esteem of it.

2. *By the care taken of it.*

By God and Man, to save it, and by the Devil to destroy it.

By God, *viz.* Father, Son, and Holy Ghost.

By the Father, who in his infinite Wisdom contriv'd Redemption for it, instituted Sacraments and Ordinances to feed it in this World, provided Heaven a place of Eternal Rest for it in the World to come, and Angels to guard and conduct it safe to it.

Heb. 1. ult.

By

By the Son, who in his unspeakable Love laid down his Life as a Ransom for it, and parted with his most precious Blood as a price to Redeem it.

Psal. 49.

7, 8.

1 Pet. 1.

18, 19.

Ex pretio

pretium.

1 Thes. 5.

23.

By the Holy Ghosts powerful Operation in Sanctifying of it, whereby it becomes as Mount Zion, the Temple of the most High, the Throne of the great King of Heaven, his Mansion, Dwelling-place, and second Heaven.

Eph. 3. 17.

Ila. 57. 15.

3. By Men, viz. both good and bad: By good Men, while living, and by bad Men, when dying; who, though while living, they sold themselves to work Iniquity, and (as by Will) bequeath'd their Souls to the Devil, when dying make void that Will, out of a desire (for their Souls sake) to die well, though they would not live so.

1 King. 21.

20.

That which is every ones Money, or bears a price every where, and is by all (sooner or later) highly

highly esteem'd, and to all alike precious, has worth and excellency in it.

*Leo propter
fortitudi-
nem advin-
cendum.*

*Leo propter
feriendam
advocem-
dum.*

1 Pet. 5. 8.

3. By the care taken by the Devil to destroy it. There are two Lions contend for the Soul; Christ, the Lion of the Tribe of Judah, who seeks to save it; and the Devil, the roaring Lion, who seeks to destroy it: He is active and diligent, for he goes about seeking; bloody and cruel, for he seeks to devour: Other Lions prey on dead Bodies, but this on living Souls: He desired Job's Body for his Souls sake.

If you do not prize your Soul, the Devil does.

3. *Live to your Soul, as believing it is Precious.*

God might (and that without any Injustice) have placed you in the lowest predicament of the vilest Creatures; but since he has stamp'd his own Image upon you, and given you a Soul, with which you may converse, not onely with Men

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45

Men and Angels, but with himself; bless him for your Soul, with your Soul, and live to it as a Being most excellent and precious. Pal. 103.

It is your Excellency and Honour, let it not then consult its own shame, nor (with *Reuben*) lose its Excellency by sin, but be Honourably employ'd; serve the living God with this breath of Life, (Life must be served with Life) worship God who is a Spirit (and the God of the Spirits of all flesh) with this his Spirit in you. 1. Anim. debere, is the highest Engagement. Gen. 49. 3, 4. John 4. 24. Numb. 16. 22.

• Do not lose your Soul in looking after its Servant the Body (as *Shimei* lost his Life in looking after his) but do your principal work, for this principal one. 1 Kings 2. 36, 37, 38, 39, 40, 41. 46.

All that a man has will he give for his life, but life, and all must be given and laid out for the good of the Soul. Job 2. 4.

And there is good reason for it; if you consider,

1. That

Words to give to the Young Man

1. That your Soul was given to you that you should take care of it, and every thing else for the good of your Soul.

*Redde ani-
me, quæ sua
sunt.*

Every one has not a Child, nor an Estate to look after, but every one has a Soul; the poorest Widow has these two Mites, (a Soul and a Body) and the most indigent Beggar this Treasure: Since then it is every ones (yours as well as their) possession, it should be yours, and every ones care, to secure the happiness of it, and therefore, give to the soul the things that are the souls.

2. Christ likes them best, that are most careful of their souls.

Christ, when on Earth, lov'd them most, who lov'd their souls more than his body (*Maries* Breakfast was better to him than *Martha's* Dinner) and much more then will he love them that love their souls more than their own bodies.

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He that would not have you Murder your Body, would much less have you Murder your Soul.

3. According to the care for your Soul here, so it is like to fare with your Soul and Body hereafter.

You are daily Travelling to the Land of Souls, (*viz.* the world of Spirits, both of the just and unjust) every day you take a step to it, and within a little while you will be all Soul; and as you live to it here, so it will be with that, and your Body for ever hereafter; the welfare of your Body depends upon the welfare of your Soul, and the eternal welfare of that, upon your care in time about it; and therefore, as by a care for your Soul, you may do two works at once, (*viz.* secure the happiness of Soul and Body) so by a neglect of it, will undo both for ever; at the first death your Soul shall go to Hell, and your Body at the second.

Rev. 20.
14.
& 21. 8.

4. The

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Rev. 20.
14.
& 21. 8.

4. The

Mat. 16.
26.

4. The loss of the Soul is the greatest loss; Christ, who best knows the worth of a Soul, by the price he paid for it, says, that the gain of a whole World (if it could be obtain'd) with the loss of a Soul, would be a gain without profit, a loss, rather than a gain, and that not the least, but greatest, as an irreparable, and irrecoverable loss, a loss that could neither be made up nor recovered.

Habet animam morientem suam cum vltis beatitudinem caret, quia vera anima vita dicenda est.

All other losses (even of Life it self) may be made up, either in kind or vertue; but nothing can repair, or make up the loss of the Soul; for in this, God is lost; a lost Groat may be found, lost Time may be redeem'd, and a lost Estate recovered by diligence; but a Soul when gone into Eternity, and lost, will be for ever so; Heaven it self (*salva iustitia*) cannot redeem a Soul from Hell when once there.

1 Cor. 6.
20.

Your Soul is Gods as well as your Body, that he has bought, and

and therefore Glorifie him with it, and commit the keeping of it to him in well-doing, as unto a faithful Creator, of Souls, as well as of Bodies, that at last it may be taken up to the innumerable Company of Spirits, *viz.* of Angels created perfect, and of just Men made so. 1 Pet. 4.
19.
Heb. 12.
22, 23.

Begin the work of Religion early.

Make it the great business of your Life.

Be hearty and sincere in it.

Be true and faithful to it, to the end of your Life.

1. Begin the work early.

1. God commands and expects it.

2. It is the best time for it.

(1.) God commands and expects it.

Cain brought Fruit to God (an Offering of the Fruit of the Ground) *Abel* brought first fruits, (the firstlings of his Flock) and God had respect to *Abel* and his Gen. 4. 3.
4.

E

Offer-

50 Words to give to the Young Man

Exod. 13.
2.
& 22. 29.
& 34. 26.

Offering, but not to *Cains*, and this before the special Law of first-fruits, and first-born (which were Gods in all) was made, to shew (as is usually observ'd) that it was not Ceremonial, but Moral and perpetual.

Eccles. 12.
1.

God, or the Devil, will have the use and service of your Life, but God has the greatest Right to it; and his will is not onely for work, but for Day, and Time, and the first of that (*viz.* your Youth) he calls for, which shews kindness on his part (in taking any into his Service before they can well work for him) and should promote Obedience on yours.

Psal. 139.
13, 14, 15,
16.
Deut. 32.
18.
Psal. 71.
17.
Jer. 3.4.

God is the fashioner and former, the teacher and preserver, the guide and strength of your Youth, all the parts, Beauty, Strength, and all the other Excellencies of it, come from him, and ought to be employ'd for him; and therefore do not give the Devil your Youth, and God your Old Age;
him

him your Spring, and God your Winter; him your Vintage, and God your Gleanings; him your Flower, and God your Bran; him the best, and God the worst; but the best, for he is best, and deserves the best.

Not an old or rotten Sacrifice, Mat. 1. 8, 14. but the fattest, and fairest must be laid upon Gods Altar.

(2.) It is the best time for it. Eccles. 12.

As to Ease, Honour, Service, 1. Comforts, and Safety. The time of your Choices.

1. As to Ease.

Old Age is the best for Advice and Counsel, but Youth the best for Action, both as to the Natural and Moral frame of the Body and Mind, *viz.* the parts of one, and the endowments of the other. Primum in unoquoque genere est perfectissimum.

Old Age is called the Sicknes of Nature, but Youth is the Health and Strength of it; that is called the evil day (not onely in respect Eccles. 12. 1. of the evil then suffered, but of the indisposition from that evil, to any thing that is good) but

Words to give to the Young Man

this a good day, as most fit and proper for work; the Body being most active and vigorous, the Fancy and Invention most quick, the Memory most strong, the Affections most smart and lively, the Conscience most pure, the Will most pliable, and the Heart (as not hardened by Custom in sin) most soft, and so most fit to receive the impressions of Virtue.

Trees are transplanted, Horses broken, and Cattell accustomed to the Yoke with ease, when young; and Youth more fit for Instruction, than Old Age, even then, when it is scarce fit for any thing else.

2. As to Honour.

Piety in Youth will give you Honour with God and Men.

1 Sam. 2.

30.

Luke 13.

6, 7.

1. With God.

You are Planted in a Vineyard, and God expects Fruit from you as soon as you are Planted; he looks for it (in the Spring) and when he finds

finds it, takes notice of it (as he did of the kindness of *Israels* Jer. 2. 2. Youth) and is greatly pleased with it (as Christ with the Rich Mark 10. Man in the Gospel, that from his 20, 21. Youth observed the Commandments) for he loves to magnifie Psal. 8. 2. his praise out of the mouths of Babes and Sucklings.

The Almond-tree that blossom'd Numb. 17. soonest, was put into the Ark, 8. and *John*, the youngest Disciple, was most beloved.

2. With Men.

It was the Glory of *Alexander*, not so much that he Conquer'd the World, as that he did it in his Youth. A Crown (better than one of Gold) on *Josiah's* Head, 2 Chron. 34. 1. 2. that he was Religious in his tender Years: The Honour of *Moses* and *Samuel*, (they lived and died in Honour) and of *Daniel* (there Dan. 9. 23. fore a Man of desires) because Religious in Youth; and so it will be of all the Children of Wisdom, when found walking early, as

54 Words to give to the Young Man

well as late, in the ways of Wisdom. Fruits early ripe, are by all greatly priz'd.

3. As to Service.

The most eminent in God's Service were (as is to be seen upon Record) most early at it.

Joseph, a Religious Child in his Fathers House, was afterwards a Religious Senator in *Pharaoh's* Court.

Samuel, a Religious Child, was an eminent Prophet, Recorded by *David*, and by God himself, as one (that if any he) could prevail with God by Prayer.

Josiah, a Religious Child (at eight years old) and a Renowned King, for there was none like to him.

Timothy, a Religious Child, was afterwards eminent in the Service of the Gospel.

And Christ more eminent than all, went early about his Fathers business.

So that if you would be useful in Life, you must be Religious in Youth: The sooner Weeds are pull'd up, the better the Corn will grow; and the sooner you are good, the more good you will do: Therefore, if you would have your Age be the Harvest, your Youth must be the Seed-time.

The good Figs were soonest Jer. 24.2. ripe.

4. As to Comfort:

Timothy, that was Godly from ^{2 Tim. 2:} his Youth, was bid to flee Youth-^{22.}ful Lusts; and surely then it concerns you (and all that are young) to do so, that you may not lay a Foundation for sin or sorrow (or for both) in Old Age.

1. For Sin.

Youth, of all the Ages of Life, is most subject, as to Infection in Body, so to Corruption in Soul.

Solomon beheld a Young Man Prov. 7.7. void of Understanding; and it was the younger Brother (not

Luke 15.
12, 13.

the elder) that was the Prodigal.

*Mature
fias finex.
ut diu senex.
Levit. 23.
10, 11.*

Youth is to this Life, as this Life is to that to come; as this Life is (well or ill) ordered, so it is like to be with you for ever in that; and as your Youth is, so the sequel of your Life is like to be; and therefore it concerns you to be good then, that it may (like the first-fruits to the Harvest) Sanctifie the remainder of your Life.

All Habits are by so much the more firmly radicated in their Subjects, by how much the Actions from whence they come, are the more frequently and timely used.

2. For Sorrow.

- Impiety in Youth will increase sin in Age (for by Custom it will become Natural) and that will increase sorrow; for, as bruises in Youth, bring aches in Old Age; so sins in Youth will bring sorrow then; and therefore give God now the possession of your Youth, that

that you may not then (with *Job* 13.26.
Job, *David*, and *Ephraim*) pos- *Psal* 25.7;
sels the fins of it. *Jer* 31.19.

5. As to Safety, in that,

1. Your time is uncertain.

2. The work (by delay) will be more difficult.

1. Your time is uncertain.

It is true, Old Age will not come presently, nor may not, perhaps, to you at all; (you are not sure you shall live to be Old) but Death will come sooner or later; the longer your Glafs has been running, the less there is to run, and it may be out before you are aware, for it is ever running, and there are no stops in it.

There are young Skulls as well as old ones in *Golgotha*; and there is a dying in Youth, as certainly. *Job* 36.14.
as in Old Age.

2. The work (by delay) will be more difficult.

The longer you defer the work, like the deferring to buy the *Sybil's* Prophecies, the dearer (as one observes)

Dr. ~~Key~~
holds on
Hof. 14.2.

observes) every day it will cost you; the more Tears, the harder Repentance, the deeper sorrows, and the stronger cries, and thereby become Morally (though not absolutely) impossible; you will not have less work to do by delay, but more work, and less time.

Jer. 13.23.

John 5. 4.

The first Cripple onely, that went into the Pool of *Bethesda* after the troubling of the Waters, was healed.

Exod. 33.
11.

I have read of a Temple (in *Spain*) Dedicated to Old Age; I wish your Young Age may be Dedicated (as *Joshua's*) to Gods Temple, and the Service of it.

Prov. 20.
29.

The glory of Young Men (as *Solomon* says) is their strength, and the glory of that glory, is to give that strength, the excellency of that Power (as *Jacob* said of his first-born *Reuben*) to Gods Service. If you begin early, the Progress will be happy, and the end comfortable. You cannot begin too soon nor hold out too late.

Gen. 49.3.

2. Make Religion the great business of your Life.

Religion is the true riches, the good eminenter part, (*Martha's* work was good, but *Mary's* was better,) the

whole Duty of Man, his Form, Being, and Essence, his Wisdom, and principal thing, his Happiness, his Calling, and Work, a Work most suitable to him, most useful and advantageous (his Interest as well as his Duty) his chief work (above all Natural, Political, Moral, and Ceremonial work) the one thing needful, never out of season, but (as *Seneca* says of Philosophy) at all times necessary; his Life, and principal end of his Life, other things are but means to this end; and therefore this must be preferred and set before it.

The end is more excellent than the means.

Since

Luke 16.

11.

Luke 10.

42.

Non reprehendit, sed distinguit.

Eccles. 12. 13. Ps. 111.

ult. Totus est perfectus animo homo omne hominis bonum. & finis hominis.

1 Sam. 15. 22.

Semper, & al semper.

Prov. 28. 14. Deut. 32.

47. Prov. 4. 7. Eph. 4.

1. Phil. 2. 12. Jer.

7. 22, 23.

Sapient

Semper in-
cipit à fine.

I Cor. 10.

31.

Finis dat amabilitatem
mediis, finis impellit agen-
tem, finis est summe ap-
petibilis, finis ultimus
dat ordinem & mensu-
ram. Prov. 6. 21. Pl. 63.
8. Numb. 6. 14, 24.
Eccles. 9. 10. Rom. 12.
11. I Tim. 5. 10.
Mat. 6. 33. Psal. 63. 1.

Since then it is so in it self, let it be so to you, mind it as your chief good (the supream end, and chief good are one) refer all the general and particular actions of your Life to it ultimately, (the end makes the means lovely) make all other things subservient to it, and let this as Commander in Chief, give Laws to all, carry the remembrance of it always in your mind, place it next to your Heart, and uppermost in your thoughts; be diligent in it, and prosecute the Interest of it both fully, and earnestly, not as the last and least business of your Life, but as the first and greatest (*viz.* in order and dignity) not secondarily, but primarily, before all other things, and above them.

Two principal ends can never consist together.

Knowledge and Discretion. 61

Two things may encourage you to this work, and in it.

1. Strength is promised to it.

2. A Reward attends it.

1. Strength is promised to it.

Tripho the Jew, in his Dispute against *Justin Martyr*, tells him, that those Precepts Christ left about the Duties of Religion, were so harsh and burdensome, that he would have but few, if any Disciples; and many there are, that either through mistake think they find this stumbling-block in the way of Religion, and cannot get over it, or lay it there, and will not; it is true, to carnal minds by reason of the contrariety of their Nature to Religion, through *Rom. 7.* the corruption that is in them, *14, 22.* and by reason of custom in sin, which makes the contrariety stronger, the work's difficult and uneasy; but to them that are renewed, it is not, or if so at first, yet by use it becomes pleasant and delightful, for Christs Yoke by constant

Mat. 11. 29. constant wearing, grows easie.

Grave, dum tollis, suave, cum tuleris.

But if it were not so, yet strength shall be given to it, that will make it so. In the Body, where there is a vein to convey Blood, there is an Artery to convey Spirits; and in the Scripture, where there is a Command to work, there is a promise of strength to it; what is a Command in one place, is a Promise in another.

Deut. 10.
16.
& 30. 6.
Phil. 2.
12, 13.

Now, difficult work and easie, are both alike, if a sutable, and proportionable strength be given to the performance of it.

Ezek. 18.
31.
& 36. 26.

2. A Reward attends it, viz. Of Honour, Pleasure, Profit, and Peace.

1. Of Honour.

There was no way to the Temple of Honour (among the Romans) but through the Temple of Vertue; nor is there any coming

Psal. 45. 9.
& 149. 9.

coming to Honour now in the Prov. 13.
broad way of sin, but in the nar- 5.
row way of Religion; for as the & 14. 34.
future issue of sin is Death, so 1 Thes. 4.
the present fruit is shame. 4.
Rom. 6.
21.

Indeed the Enemies of Reli-
gion (who fetch their Scutcheon
out of the Devils Herald-Office)
count sin their Honour, and glory
in their shame; but God (who is
the Fountain of all true Honour) Prov. 21.
places it in Righteousness and Ho- 21.
liness, he is Glorious in Holiness,
and if it be his Honour, it may
well be esteemed yours; this is John 5. 44.
the onely true Honour, and it
cometh from God only, and if by 1 Sam. 2.
this you Honour him, you shall 30.
be everlastingly honoured by him;
a Spirit of Glory shall rest on you 1 Pet. 4.
here, and a Crown of Glory be 14.
put-upon you hereafter.

All seek Honour, and some to
the loss of their Lives and Souls, Honor cal-
but none but the Religious truly car habet.
find it.

2. Of Pleasure.

The Enemies of Religion think, if once they espouse the profession of it, that all Joy and Mirth must be cast out, (as the Minstrels were by Christ out of the Rulers House, when he came to raise his Daughter to Life) but they are much mistaken, for Christ (the increated wisdom of the Father) says, that the ways of wisdom have pleasure in them; not the end onely, but the way, and not some one way onely, but all the ways, and every step in them, are, not onely pleasant, but pleasantness, yea, pleasantnesses; having all pleasures that are good, both as to kind and degree in it. The Sheep has delights as well as the Swine, though it wallows not (with the Swine) in the mire; and the Religious their pleasures, though none that are vain and sensual.

All look for pleasure in Life, and most think there is no Life without it; but the Religious only find it.

3. Of

3. Of Profit.

Religion brings gain, this the Devil could not deny, when he accused *Job* of Hypocrisie (now the praise of an Enemy is, as *Aristotle* says, a universal good Report) and this God has assured to all the sincere Professors and Friends of it, and that no ordinary gain neither, but an increase greater than the World can promise or secure, for it is a hundred fold, not ten in the hundred, but a hundred upon ten, a hundred to one (use upon use) viz. either in kind or vertue in this World, and in the World to come, Life eternal.

Job 1. 9.

10.

1 Tim. 6. 6.

Psal. 37. 4.

Mat. 19.

28, 29.

Mark 10.

29, 30.

You may lose something for Religion, but you shall never lose any thing by it; for, if God be yours, all things are yours; all things conditionally, if he absolutely.

Mat. 6. 33.

1 Cor. 3.

22, 23.

The Offerings of Old increased their store.

2 Chron.

31. 9, 10.

Prov. 3.7.

4. Of Peace.

17.
Psal. 119.
165.

Isa. 48.22.

Psal. 85.8.

James 3.

18.

Rom. 3.

17.

Psal. 37.

37.

The Enemies of Religion talk much of their Peace, but without any Reason, for there is no Peace to them in that, they are Enemies to the God of Peace, without the Spirit of Peace (and therefore without Peace the fruit of the Spirit) and Fighters against Christ the Prince of Peace, who speaks Peace, not to his Enemies that commit folly, but to his Subjects that return no more to it.

Joy (as the Philosopher says) is the shadow of all Vertue, (as inseparable perhaps from it, as the shadow from the Body) and the fruit of Righteousness (as the Apostle says) is Peace, there is no Peace without it, and all true Peace in it, and it is worth the having; for it abides, not onely in Life, but at Death too. *The end of the upright is Peace.*

Peace in Life is a rare Blessing, but at Death a greater; and was there no other benefit in this World

World to be got by Religion, it is enough to make you in love with it.

3. Be hearty and sincere in the work of Religion.

When you enter upon the work of Religion, let that enter into you, and give up, not onely your Name, but Heart to it; and what ever you do in it, do it heartily to the Lord.

Acts 11.
23.
Eph. 6.6.

1. Nothing will be accepted without the Heart.

2. Any thing will be accepted with it.

3. Your Heart is Gods by right.

4. God calls for it.

1. Nothing will be accepted without the Heart.

The Heart is the Fountain and Principle of Spiritual as well as Natural Life, and that which gives Life to all. The Tree in the midst of the Garden (all of pith) the choice Sacrifice (the Male in the Flock) the fat of the Sacrifice that he reserves to himself; the Disci-

Gen. 3: 3.

Mal. 1. 14.

John 20.2. ple belov'd above any, and the
 Gen. 43.3. Benjamin, without which nothing
 will be accepted; and therefore
 Mat. 2.11. this must be the Treasure you
 open, when you bring your Gift
 unto him.

You know no more than you
 do in Religion, and do no more,
 than what you do with the Heart,
 for, when things are not true,
 they are not at all.

Ens & verum connectuntur.

2. Any thing will be accepted
 with it.

Affections shall be interpreted
 1 Kings 8. Actions, and Purposes Endea-
 18. vours; the will shall pass for the
 Psal. 32.5. work, imperfect Duties for per-
 2 Cor. 8. fect (a little, or any thing ac-
 12. cepted,) so it be all you have, and
 the Heart be in them, for the heart
 is Gods Sacrifice, yea, his Sacri-
 Psal. 51. fices, all, and every one, the Ver-
 17. tue, Power, and Value of all, in
 one, and that which ingratiates
 all. God

Knowledge and Discretion.

69

God sometimes accepts the will for the deed, but at all times the will more than the deed.

3. Your Heart is Gods by right.

It is Gods more than yours, and therefore be just, and give him that which is his own, for he bought it, and dearly paid for it.

Mark 12.

17.
τα τὰ θεῶν,
the Article
is dou-
bled.

Christ parted with his Heart blood, to have the love and service of yours.

1 Cor. 6.

u/s.

1 Pet. 1.

18, 19.

Prov. 23.

26.

4. God calls for your Heart.

He desires it, wooes, and entertains, wishes and waits for it, yea, commands it, and not to give it, is to Rebel against him.

Isa. 1. 2.

God has ever been a giver to you, and now desires to be receiver from you; he has often given you the desire of your Heart, let him then have from you the desire of his, and as he desires it, viz.

1. Willingly.

Absalom stole away the Hearts of some of the Men of *Israel*, but God accepts of none but such as

2 Sam 15.

5, 6.

F 3

(with

Exod. 25. (with the Men of Israel) of a
 2. willing Heart give themselves un-
 & 35. 5. to him.

2. Fully.

One and the same Temple could
 not receive the Ark and *Dagon*;
 1 Sam. 5. nor can God and the Devil have
 3. 4. your Heart at one and the same
 time, one of them will have it,
 both at once cannot, nor God at
 any time truly, unless wholly;
 he is but one, and he will be own'd
 as one; none must share with
 him in it (for he admits no Ri-
 val) nor must any part of it be
 kept from him, for he will have
 all (a whole Burnt-offering) or
 nothing.

Mat. 22.

37.

*Aut Cesar,
 aut nullus.*

Exo 1. 29.

18.

Psal. 51.

19.

Unless all be given, nothing is
 truly given.

3. Constantly.

You must not give your Heart
 one day to Religion, and another
 day to Sin; one day to Gods Ser-
 vice, and on another to the De-
 vils, but to God onely, and to
 him for ever.

By

By thus giving your Heart to God, you will gain his; for he ^{John 14} that loveth him, shall be loved of ^{21.} him.

4. Be true and faithful to Religion, to the end of your Life.

You must not onely begin, but proceed in the work of Religion, and not onely proceed, but end in it; and there is good reason for it, in that,

1. The Honour of God and Religion is concern'd in it.

2. Your Salvation depends upon it.

1. The Honour of God and Religion is concerned in it.

Stedfastness in Religion is a credit to Religion, and to God the Master of it, (he owns it so) but a departure from it, tacitly accuses Religion of unpleasantness, or the Master of it of injustice, (as if there was Iniquity in him) it says in effect, that either the work is not good, and not fit to be done, or the Master

not good, and not fit to be serv'd ;
 which is a greater Reproach. to
 him than if he had never been
 serv'd. A dishonour that the
 Jer. 2. 11. Heathen offer not to their Idols
 (for they change not their gods)
 a sin that grieves him to the break-
 ing of his Heart ; yea, a sin so
 great, that he looks upon it as
 Jer. 5. 6, 7. impardonable (*how shall I Pardon
 thee for this?*) for he hates an
 Apostate as bad, if not worse,
 than a Sodomite.

No comlier sight in Gods Eyes,
 than young Disciples, and old
 ones, viz. such as are early and
 late at his work.

2. Your Salvation depends up-
 on it.

2 John 8. If you are not so Religious as
 others, you shall not have so full
 a Reward as they ; but if you be
 Gal. 6. 9. not stedfast in it, you shall have
 Prov. 11. none at all It is true, the Re-
 18. ward is both sure and great, but
 Heb. 10. it is promised to none but them
 35. that work, nor to any of them,
 unless

unless they are unmoveable, and always abounding in it; the peny is for them, not that enter into the Vineyard, but for them that abide there until Night; and the Crown for them, not that start well, but that run so, viz. not to the middle onely, but to the end of the Race. And therefore you must be stedfast, and always abounding in Labour, if you would not labour in vain; and not (with the *Israelites*) stand still, nor go back, but forward, if you would see the Salvation of God.

Luk. 9.62.

1 Cor 15.
alt.

Exod. 14.
13.

Every Grace adorns a Christian, Perseverance onely crowns him.

Rev. 2.10.

Now, that you may

1. Consider what the work of Religion is, before you engage in it.

Luke 14.
28, 29, 30.

There is a Cross to be found in the way of Religion, as well as a Crown at the end of it; and therefore if you unadvisedly enter upon it, without considering what it is, or what it may cost you, you

you may meet with a difficulty that will make way for Apostasie. A thing well resolv'd is half done, but never well resolv'd, unless first considered; and therefore this is the first thing you must do, fail in this, and you will fail in all.

If an Arithmetician mistake in his first figure, the whole Account will be wrong.

2. Take not up a profession of Religion to serve your worldly Interest or Advantage.

Sin upon no mans account whatsoever, (*Callisthenes* would not pledge *Alexander*, to have need of *Æsculapius*) nor be not Religious upon that score onely, (as *Joash* was, for *Jehoiada's* sake, while he lived) for if that be all, your Religion is little worth, and you may as quickly lose it, as find it; they that follow Christ for Loaves, will leave him when they are spent and gone; and they that are for any Religion (because in fashion) either are of none, or will easily be so.

*Nunc ba-
rum, nunc
illarum par-
vium nulli-
fidus, as
Tully of
Ant.*

It is better to be of no Religion, than of every one.

3. Beware of the least degree of remifness in Religion, either in Judgment or Affection.

A Gangreen goes on by degrees; (first, one part or Member is infected, and then another) and so does Apostacy; it begins in the Judgment, and if that disesteems Religion, the Affections will decline and forsake it, the Affections follow the Judgment, and what that lightly approves of, the other will as coldly and indifferently receive.

*Voluntas
sequitur
discernit
intellectum.*

He that is careless of little slips, is in danger of a fall.

4. Be much in the use and exercise of the publick and private Duties of Religion.

These are (as one says) the Sphere of Grace, and in these consists the life of Religion; and therefore, if nothing of them appear in your Life. or if you live in the neglect of them, or are
neg-

negligent in them, your pretended Religion will soon vanish, and come to nothing.

If once you become formal in Devotion, you will quickly be any thing in Conversation.

5. Be established in the Faith.

It is true, Fear is the Grace that keeps you in your standing, (and therefore, if you would never fall, you must ever fear,) but Faith is the Grace by which you stand, for it unites you to Christ, in whom you are preserv'd; and therefore, be well rooted and grounded in it.

If you be carried away with every wind of Doctrine, you will at last be true and stedfast to none; but if you are established in the Doctrine of Faith, and grow in the Grace of Faith; if you live the life of Faith, and keep the Doctrine of Faith, you will be safe; for if you keep the Faith, the Faith will keep you.

Of Original Sin.

It is an Ancient Tradition among the Jews, that when Noah sent forth his Sons to people the World, he gave to every one of them some Reliques of *Adam*; but it is a more certain and ancient truth, that all the Posterity of *Adam* have receiv'd, not onely some, but all the Reliques of his sinful Corruption, a leaven that has overspread the whole lump of Mankind, for all have corrupted their ways (*viz.* all except Christ) and all that is done by them, and all that is in them (*viz.* all the faculties of their Souls, all the Members of their Bodies, and the Actions of each) are defiled by it.

Psal. 14. 1.

Mat. 15. 18.

A Toads poyson is but in one place, but this is in all, like a Disease that has corrupted the whole Mass of Blood.

Tria Augustinus tribuit peccato originali quod sit peccatum, pena peccati, causa peccati.

By this you are indispos'd to all good, for there is nothing in the World,

Words to give to the Young Man

World, but it will either find as a hindrance to it, or make it so.

Gal. 5. 17.
Rom. 7.
18.

When *Paul* had a will to work, he wanted a power.

By this you are inclin'd to all evil.

There is not a sin in Hell, but has a Root in this; nor any sin so great or foul, but you would commit, if under the power of it, and left to your self; for it is virtually all sin.

2 Cor. 5.
17.
Καὶνὴ
κτίσις.

The new Man (the new Creation) is not so much one Grace, as all; and the Old Man (Original sin) is not so much one sin, as all.

So that here you may see,

1. What cause you have to be humbled under it.

Plato says, if Vertue could be seen with Bodily Eyes, it would Ravish the Beholders; and if the Corruption in all by Nature could be seen, it would (as the Schools say) transport them to Madness.

David

Knowledge and Discretion. 79

David and *Paul* were humbled under it, therefore and well may you. Psal. 51. 5.
Rom. 7.
24.

2. Where to lay the blame, when you sin.

Some, when fallen under afflictive Evil, lay all on Providence, and nothing on Sin that caused it; and when fallen into sin, lay all on the Devil, and nothing on themselves; and thereby make the Devil (to whom due should be given) worse than he is, and themselves better than indeed they are; for were there no Devil to tempt to sin, there is that within them, that both can, and would do it.

Since then the Devil cannot prevail, unless you yield to him, (for his strength is within you) let the time of Complaint against him, be spent in resisting of him, that you may not.

It is the Bellows and fire, that makes fire.

And

James 1. 14, 15. 'And since you are, when drawn aside, enticed by your own Lusts, (the Enemies within you) let all the actions of sin be laid at the door of your own Heart.

1 Chron. 21. 1, 17. *David*, though a Man after Gods Heart, sometimes walk'd after his own, yet then he laid the blame, not on the Devil, but on himself.

3. What little cause you have to censure any when fallen into sin.

Plato's Advice to his Scholars was, that when they saw any irregular, and exorbitant in their Lives, they should not rashly censure them, but reflect on themselves, and consider, if they were not, or had not been such themselves: And it is the Advice of *St. Paul* (a greater than *Plato*) when any are overtaken in a fault, not to insult over them, but to restore them in a Spirit of Meekness, (to set them in Joynt) and there is good reason for it; for though all

Gal. 6.1.
καταρτι-
ζειτε.

all are not alike evil by practice,
yet all being by Nature so, *viz.* *Aut sumus*
feminally, and dispositively the *aut fuimus*
same, they either have done, or *aut possumus esse*
may do so. *quod hic*

The worst mens actions shew *est.*
what the best men by Nature are
inclin'd to.

*Of your own sin, and of the
sins of others.*

Of your own sin.

IN every body there is some pre-
dominant Humour, and in eve-
ry one there is a sin that may pro-
perly be called their sin, more
than the sin of any other, or than
any other sin, that they themselves
are inclin'd to.

This sin is either,

1. That sin you are most temp-
ted to; the Devil knows the sin
that you (and all) are by dispo-
sition (as well as by custom and
calling) most inclin'd to, and

G.

how

82 Words to give to the Young Man

how to accommodate and sute his Temptation to it.

Now, that sin you are most frequently tempted to, that is your sin.

2. The captivating conquering sin, against which you are most weak, and by which (as *Samson* by *Delilah*) you are most easily overcome.

Rom. 6. 12.

Ezek. 16.

30.

Rom. 6. 16.

2 Pet. 2.

19.

You are most his, who is Master over you, and whose Servant you are.

3. That sin you are most tender of, and indulgent to, that sin you defend, and most excuse.

Judges. 6.

31.

We always take the part of them we love.

4. That sin you make most provision for, for which any thing shall be given, and to which any thing shall be Sacrificed.

Rom. 13.

14.

The best Friends are ever best provided for.

5. Or that sin which is most highly esteemed of (*viz.* as a right Hand, and a right Eye) that

that has the Throne of the Heart, and Commands in Chief that which the thoughts and desires are most busied about, and most approve, affect, and follow after. Jer. 22.7.
Hos. 4.8.

The Affections make any thing most our own.

This is a sin against knowledge, (and of all sins the principal) a sin, that shews, not onely the Communion of the Heart with it, but the Union also of the Heart to it, and the greater because so; for, the more a sin is against Knowledge, and the more there is of the Heart in it, the greater it is; and therefore, above all (either great or small) you must resist and oppose it.

David prov'd his uprightness Psal. 18. before God by this, *viz.* that he 23. had kept himself from his Iniquity; and you cannot be sincere unless you do so too.

That sin you love most, God hates most.

Of other mens sins.

Merchants can Trade in bottoms that are not their own ; and a Trade in sin may be driven by you, by other mens sins as well as your own ; and then it is, when either you advise, or provoke them to sin, consent to it, or indulge them in it.

- 2 Sam. 13. 5. *Jonadab* was guilty of *Amnon's* uncleanness with *Tamar*, *Ahitophel* of *Absalom's* with his Fathers Concubines, for they advis'd them to it ; and the Chief Priests and *Pharisees* were guilty of Christs death, for they sat in Council about it.
- John 11. 47, 53.
- Acts 5. 1, 2. *Sapphira* was guilty of the sin of *Ananias* (for though she kept not back part of the price, yet she was privy to it) and *Saul* of *Stephen's* Death, (for he consented to it, and kept the Raiment of them that slew him) and of many others that were put to Death, for he gave his voice against them.
- Acts 22. 20. & 26. 10.

Jezebel

Knowledge and Discretion.

85

Jezebel was guilty of *Ahab's* sin, 1 King. 21. 7. 25.
and of *Naboth's* Death, for she
stirred up *Ahab* to it. *Balaam* and 2 King. 17. 21.
Jeroboam were guilty of *Israels*
Idolatry, for they provoked them Numb. 23. 14.
to it; and *Eli*, of the sin of his
Sons, in that he restrained them
not, when they made themselves
vile; a sin so great, that it was
not to be purged with Sacrifice. & 25. 1. Rev. 2. 14. 1 Sam. 3. 11, 12, 13, 14.

These are some of those many
ways by which others have been
(and by which you may be)
guilty of the sins of others; and
therefore, it concerns you to avoid
them, that you may not.

It is bad to sin of your self, but
worse to advise others to it, for
it shews a great ripeness in sin.

Flowers and Herbs, when ripe,
shed their Seed.

By consenting to the sin of ano-
ther, you discover a will to act it,
if you had Opportunity, and are
equally guilty with them.

The Receiver is as bad as the Psal. 50. 18.
Thief.

By provoking others to sin, you will provoke God to vengeance against them, and your self too.

Jeroboam caused *Israel* to sin, and it was the Ruine both of him and them.

King. 13.
34.

To defend sin, is a high degree of sinning, and to indulge it, is not the least.

To indulge the least sin, some say, is as bad as the commission of the greatest, if not, yet the least sin indulg'd becomes great.

The non-execution of God's Law against sin, is an open, and evident breach of it.

*Qui non
prohibet,
Fubet.*

He that does not punish sin (when his Duty and Place obliges to it) Commands it.

Therefore, never either secretly, or openly, in will, or in word, by permission, or approbation, flattery or applause, consent to the sin of another; nor either allure, or entice, incense, or provoke any to sin, but either restrain them from it, or reprove them
for

for it, that you may (with *Paul*) Acts 20.
26.
Kαθαρίσ.
be pure from the Blood, and clear
from the guilt of the sins of all
with whom you converse.

If any Mischief happened (un-
der the Law) either to Man or
Beast fallen into a Pit, he was
guilty, that saw the Pit open, and
did not cover it; and so will you
be of the sin of another, though
not acted by you, if not prevented
by you (so far as you are able)
before it is committed, or not re-
proved and condemned, when it
is.

Now, that you may not spoil
Gods Cause with ill Pleading, nor
become an Advocate for the De-
vil, when (by the reproof of sin)
you appear one for God, you must
do it

1. *Seasonably.*
2. *Speedily.*
3. *Prudently.*
4. *Meekly.*
5. *Boldly.*

1. *Seasonably.**Semper non
ad semper.*

Reproof is an affirmative Duty, that binds all, (though not all alike) but not always, for every time sin is committed, is not a fit time to reprove it, therefore you must chuse a fit season for it.

The best time to strike the Iron is when it is hot and pliant; to Plough, when the Earth is made soft by Rain; and the best time to reprove sin, is, when the mind of the sinner is prepared to receive it.

1 Sam. 25.
36.

Eccles. 3. 7. There is a time to keep silence, as well as to speak.

2. *Speedily.*

Take no season that is not fit for Reproof, nor neglect any that is; for either the person to be reprov'd may be out of your reach, and then it will be impossible, or more hardened in sin, (for the habit of sin is intended and confirmed by custom) and then it will be more difficult to reclaim him.

Heb. 3. 13.

The

The longer any are the Devils Captives, the stronger are the Chains he binds them with.

3: *Prudently.*

All persons are not alike, nor are all sins neither, nor must they be reprov'd alike; you must therefore consult, not onely the convenience of time and place, but the Nature of the sin, and both the quality and temper of the sinner, that your reproof may be receiv'd, not as an affront, but as a kindness to him.

Nettles and Thorns must be handled in a different manner. Ezek. 2.
16.

4. *Meekly.*

If Hatred beget Reproof, and Passion bring it forth, or if Reproof be leavened with it, it loses its Nature, (for it is not reproof, but railing) and will miss of its end; for Passion is a short Madness, and one Mad man is never like to do good to another; you must therefore do it, not in wrath, but with a Spirit of Meekness, that

that those you reprove may not be the more confirm'd in their sin, or resolv'd for it, but reclaim'd from it.

The blustering Wind makes the Traveller hold his Coat the faster.

5. *Boldly.*

Meekly, that the Person reprov'd may not be offended, and boldly, that God may not be dishonoured; meekly, that your Anger may appear not against him, but his sin; and boldly, that your Zeal may appear for God.

It is a sinful Modesty to be either afraid, or ashamed to reprove sin, and a foolish pity, to let any perish in it through a fear of displeasing them.

*Ab occultis
meis pecca-
tis & alie-
nis meis, li-
bera me
Domine.
Aug.*

My Prayer for you, shall be that of *St. Austin* for himself, viz. that you may be kept from your own sins, and from the sins of others.

Of sins of Omission.

Sins of Omission are the first inlets to sin; for the omission of good, is the ground of the commission of evil.

Psal. 14. 1.
Rom. 1.
21, 24.
2 Thes. 2.
10, 11.

A sin of Omission is either not doing what is Commanded, or not doing it as it is Commanded.

1. Not doing what is Commanded.

Every Affirmative Command has something Negative in it; and every Negative Command has something Affirmative in it; that Command which enjoyns Honour and Service to God, forbids whatever may tend to his Dishonour; and that which forbids the taking away the Life of any, does also Command an endeavour (so far as is possible) to preserve that Life, and a neglect, is a sin, because a breach of that Law.

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They

Titus 2.

12.

Eph. 4. 25.

1 Pet. 2.

11, 12.

Rom. 8. 1.

Psal. 34.

14.

They that live not Godly, as well as deny Ungodliness; that speak not truth, as well as put away lying; that walk not after the Spirit, as well as not after the Flesh; and do not good, as well as depart from evil, are guilty of a breach of the Law, for it Commands both.

Aque peccat, qui omittit faciendā, & facit omittendā.

It is a sin to do what is forbid, and so it is also, not to do what is commanded; and therefore, they sin, that do not what they should, as they, that do what they should not.

2. Not doing in a right manner what is Commanded.

God Commands both, and abhors all Obedience, that is not formally, as well as materially good, viz. so as to the manner, as well as to the matter of it.

Jer. 48.

10.

They are Cursed, that do not the work of the Lord; and so are they too, that do it negligently.

Knowledge and Discretion.

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Tacitus says of *Galba*, that he had rather no Vice, than any Vertue: And *Salvian* says, that many in his time, thought themselves therefore good, because not so bad as others: And too many there are, that think they are therefore good, because they do no evil; Saints, because not Sinners; but how much they, or you are mistaken by thinking so, will appear, by considering

Quod magis erat extra vitia, quam cum virtutibus. Minus vitiosi.

That Sins of Omission, as well as of Commission, will

1. Denominate you to be evil.
2. Will bring evil upon you.
1. They denominate you to be evil.

A Garden is bad, if it has not good Flowers, as well as no Weeds; a Tree, if it does not bear good Fruit, as well as not bad; a Servant, if he does not preserve his Masters Goods, as well as not waste them; and so are all that profess Religion, that appear not for it, as well as not against it.

Unrigh-

Isa. 1. 17.
18.

Unrighteousness left, is not Righteousness learnt; and therefore, unless you become Righteous, as well as forsake Unrighteousness; and do good, as well as cease to do evil, you are not good at all.

Unfavoury Salt (in this sense) is no better than Poyson.

2. That Sins of Omission will bring evil upon you.

Moab and Ammon were Banish'd from the Congregation of the Lord to their tenth Generation, for a Sin of Omission, (*viz.* for not meeting the *Israelites* with Bread and Water in their way out of *Egypt.*)

Judges 5.
23.

Meroz was Cursed for this sin, (he, for not helping the Lord against the Mighty, as well as they that helped the Mighty against the Lord.)

1 Sam. 15.
9, 23.

Saul lost his Kingdom for this Sin, (*viz.* for not killing *Agag*) the Fig-tree in the Vineyard was doom'd to be cut down for this sin,

Knowledge and Discretion. 95

fin, (*viz.* not for bearing Crabs, Luke 13. but for not bearing Figs;) the 7, 8. foolish Virgins were shut out of Heaven for this sin, (*viz.* not 8. Mat. 25. 3. for wasting their Oyl, but for not getting Oyl in their Vessels.)

The Invited Guest to the Marriage-Supper, was cast into outer 11, 12, 13. Mat. 22. Darkness for this sin, (it was not for coming in Raggs, but for coming without a Wedding-Garment.)

The unprofitable Servant was 30. Mat. 25. cast into outer Darkness for this sin, (it was not for being Prodigal, but for being unprofitable; it was not for wasting his Talent, but for not using it; nor for not having five Talents, but for not improving that one he had.)

The Rich Man was Tormented in Hell for this sin, (it was not 25. Luke 16. for being unjust, but for being 19, 20, 21, uncharitable; it was not for hurting Lazarus, but for not relieving him:) The great Curse of the Gospel (*Anathema Maranatha*) 22. 1 Cor. 16. greater

greater than any of the Law, is entail'd on this sin, (*viz.* for not loving of Christ.)

Joh. 3. 18. Present Condemnation is denounc'd against this sin, (*he that believeth not, is condemned already*)

Mat. 25. 41, 42. and the fatal Sentence (never to be repeal'd) will at last be past against it, *viz.* not for starving, stripping, or imprisoning Christs Members (though those will be punished as great sins at that day) but for not Visiting, Clothing, and Feeding them.

There are no Neuters in Religion, and therefore, if you are not for Christ, you are against him.

*Of little sins, and of Custom
in sin.*

Of little sins.

ALL sins (objectively considered) are alike, for they are committed against God, who is infinite
in

in Power and Goodness; but considered as to their Circumstances, they are not; for Circumstances put a sensible difference into one and the same action, and sin, and the aggravation of the Circumstance, is the aggravation of the sin.

Some think every sin little (but it is the greatness of their sin to do so) and some think little sins none, but they are; for,

1. Little sins are transgressions of Gods Law.

2. Little sins are Mortal.

3. Little sins make way for greater.

1. Little sins are transgressions of Gods Law. 1 John 3. 4.

Thoughts are free from the censure of Humane Laws, and small offences are little regarded, or taken notice of; but the Divine Law reaches to the least sins, and forbids the whole Latitude of sin, from the beginning, to the end, from thoughts, to deeds, and from

*capitationis
pernas nemo
luc. 12 de
minimis non
curat lex.*

H

the

1 Thes. 5. the appearance, to the act; for
 22. Gods Law (as the Exchequer Ac-
 Mat. 5. 28. counts) reaches to the least sums
 Heb. 4. 12. and farthings.

Little spots as well as great ones made a Leprosie, as much crookedness may be in a small line as in a greater, and as much contempt of God and his Law, in the least sin, as in the greatest.

2. Little sins are Mortal.

The breach of every Law of Earthly Kings is not Capital and Mortal, but all of the King of Heavens are; for the wages of sin, the transgression of those Laws, (*viz.* of sin indefinitely) is Death; they are not all alike great, but all are Mortal, and will (without Repentance) bring sure Damnation, though not equal degrees of it; for, as the promise is annexed to the least Grace, so a curse is to the least sin.

A little leak unstopt will sink a Ship; a little Sword will kill as surely as a great one, a little Debt will

will cast into Prison as well as a great one, and a little sin unpented of, will as surely send you to Hell as a greater; and when once there, it will be but sorry comfort to think what you are there for, whether for great sins, or small ones.

3. Little sins make way for greater.

David by being Idle, became wanton, and from a wanton glance of his Eye, he proceeded to Adultery; from lust, to act, and from one act to another, *viz.* from Adultery, to Murder.

Solomon, from sensual Lusts went on to Spiritual (*viz.* to Idolatry:) *Judas*, from Covetousness, to Murder, (first, he grudg'd the costly Oyntment bestow'd on Christ, and then betray'd him) and *Peter*, from Lying, to Perjury; and so will all, not only Seducers, but all that indulge any sin, wax worse and worse, and proceed from evil to evil, *viz.* ^{2 Tim. 3. 13.} ^{Jer. 9. 3.}

100 *Words to give to the Young Man*

both as to kind and degree.

*Principis
obsta.*

*In minimo
effe fidelem,
magnum
est. Aug.*

Little Wedges make way for greater, little Burthens strengthen for greater, little Coals kindle greater, the lowest stair helps up to the highest, the least figure in Arithmetick increaseth the Sum, and in the least sin there is a tendency to the greatest; it is of an increasing Nature, and will, unless timely prevented, proceed untill it is out of measure sinful.

That sin is ever most dangerous, that is most contemptible.

Of Custom in Sin.

*εἰς αὐτὴν
καταλείπει
τὴν ψυχὴν
αὐτοῦ. Philo*

Much might be said as to the evil of Custom in sin, viz. that it will indispose you to any thing that is good, and disenable all the Faculties of your Soul to receive it; that it will put you upon sinning with freedom, facility, pleasure, and delight, and bring you under a fatal necessity of sinning, whether you will or no, or
at

at least without any sense of it, like the People of *Alexandria*, who did not mind their Earthquakes, because they were daily: Or like them that lived at the Cataracts of *Nilus*, who by hearing too much, heard nothing at all. A doleful Paradox, but true.

100 πῆγavros, Omnia
 peccatum vilescit con-
 suetudine & fit quasi
 nullum qui ad ostia Nilī
 vivunt nimium audien-
 do, nihil audiunt, ex
 voluntate perversa fa-
 cta est libido, dum li-
 bidini servitur. facta est
 consuetudo, & dum con-
 suetudini non resistitur,
 facta est necessitas.

But all that I shall say ^{facta est nec}
relating to it, shall be onely two
things, viz.

1. That nothing provokes God more than Custom in sin.

2. That nothing is more hardly
remov'd than Custom in sin.

1. That nothing provokes God more than Custom in sin.

Custom in sin, is sin by Multi-
plication, (for, it is not got by
one act, but by many) and the
multiplication of sin, is the great
aggravation of it ; the breach of
Humane Laws is not lessened, but
aggravated, by a frequent repe-

tition of it, and so is the breach of Divine Laws too; for, as sin has a Power, and a Law, by which (in some) it reigns, so it is the more heinous when it is so, for the least sin that reigns is more displeasing to God, than the greatest that does not.

Rom. 6. 12,
16.

All Acts, whether good or bad, please or displease, as the good or evil habits are, from whence they come.

2. That nothing is more hardly remov'd than Custom in sin.

Evil Habits, as well as good, are got by degrees, and perfected by use, (for Acts strengthen Habits) and the stronger they are, with the greater difficulty will they be con-

Alio perfecta non recipiunt nisi imperfecta primo. Ab imperfecto ad perfectum consuetudinem vincere; dura pugna.

quer'd, and overcome.

Trees well Rooted, and of some standing, are not easily transplanted; streams of Water of long continuance, are not easily diverted from their Chancel; the
League

League of Friendship betwixt Old Friends, is not easily broken; nor sin easily remov'd, when habituated by Custom, for Custom is a second Nature, and that is not without difficulty (if at all) repell'd.

The Devil that possess'd the Young Man from a Child, was (of all) with the greatest difficulty cast out.

Naturam expellas furca licet usque recurrit.
Mark 9.
17, 21, 26.

The *Cretians*, when they Curse one another, say, the Devil lead you into an evil Custom; but my Prayer for you shall be, that God would keep you from it, that you may not be hardened in sin.

The stone of the Heart is in all by Nature, and felt by all that are not dead in sin; your Heart by Nature is a stone, and by custom in sin it will be as an Adamant, the hardest (as Naturalists observe) of all stones; a greater Misery than which you cannot lye under, either here, or in Hell; for Hell it self would be no Hell to any of a tender and broken Heart.

Zech. 7. 12.
Adamas ne ferro quidem cedit, nullis scilicet, nullis malleis domabilis.
Mark 6.
52.
& 16. 14.

Of Thoughts.

The great Misery come upon
 Gen. 6. 5. all by reason of sin, is, that every
 imagination of the thoughts of
 their Heart are evil, onely evil,
 and continually so.

Evil thoughts are all thoughts
 of evil against God and Man, so
 called, either as arising from evil,
 or tending to it.

Thoughts are known to God.
 Gen. 6. 16.

The Ark that was made close
 on every side, had a Window on
 the top towards Heaven, as an
 Emblem of Gods Omniscience,
 who sees you, not onely when in
 secret, but the secret within you,
 for he knows your thoughts
 (yea your thought, every single
 thought) afar off, viz. either
 what they will be, before you
 think them, or what they were,
 when you have forgotten them.

Psal. 139.
 2.
 Ezek. 11.
 5.

They are reserv'd Cases known
 to him onely, nor can he forget
 them,

them, for he requires that which ^{Eccles. 3.}
is past. 15.

Thoughts shall be brought in-
to Judgment.

Thoughts (as well as words
and actions) are written in Gods
Book, and shall be made known, ^{Eccles. 12.}
when the secrets of Men shall be ^{ult.}
judged, the counsel of the Heart ^{Rom. 2. 16.}
made manifest, and the hidden ^{1 Cor. 4. 5.}
things of Darkness brought into
light.

And many whose understand-
ings spoke them Men, and their
words Christians, when on Earth,
shall be found (at that day) by
their thoughts, to have been worse
than Beasts.

Evil thoughts are sins, and
transgressions of Gods Law.

The Laws of Men reach but to
words and Actions, but Gods ^{Heb. 4. 12.}
Law reaches to thoughts, and ^{Prov. 6.}
forbids, not onely evil words and ^{18.}
deeds, but all evil thoughts tend- ^{& 15. 26.}
ing to them. ^{Prov. 24.} The thoughts of^{9.}
Foolishness is sin, and therefore,
unless

Jer. 4. 14. unless you be cleansed from them, you cannot be saved.

A dumb Man may be damn'd for the sins of his thoughts.

There may be sin in the thoughts, inward motions to it, though no outward acts of it; yea, sin may be reiterated there, when the acts of it cease; and as much sin may be in the thoughts in a day, as would take up the actions of a whole Life to compleat and finish: There are many ways by which Men can restrain or punish the acts of sin, but none either to restrain or punish the thoughts of it; sinful actions are publick and open Offences, sinful thoughts are more inward and secret, they

2 Sam. 16. 22. as the uncleanness of *Absalom* with his Father's Concubines in the face of the Sun and the sight of all *Israel*; these, as the Idolatry of the Ancients of *Israel*, in the dark, in the Chambers of their Imagery; they, the Lusts of the flesh, these, Spiritual wickednesses;

Ezek. 8.
12.

nesses; they defile the Body, these more immediately defile the Soul, the seat of the Spirit; they, may cast you out of the favour of good Men, but these will hinder your Communion with God; for,

Communion with God in a way of Duty, is had by thoughts more than by words.

Evil thoughts make way for evil actions.

The two first sins committed by the Angels and *Adam*, began in the thoughts, (an aversion of their will from God) and they are still the Seed of Sin, (first, evil Thoughts, and then Murders, Adulteries, &c.) and therefore, if you would prevent the acts of sin, you must put a restraint upon your thoughts.

The heaviest Chains are put upon the vilest Malefactors.

Here sins Leprosie at first appeared, and as the Leprosie, when it took but a thread of a woollen, or linnen Garment, soon over-
spread

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spread the whole ; so these , if not timely prevented , will influence the whole actions of your Life , and make them evil . Now , that they may not ,

(1 .) You must set a strict watch over your Heart .

*Proles ani-
ma.*

Thoughts are the inward motions , and innumerable Operations of the Heart , proceeding as Naturally from it , as beams from the Sun , and streams from a Fountain ; the Heart is desperately wicked , the sink of all Corruption , it gathers Iniquity to it self (as an old Sore in the Body draws all the ill humours to it ,) and sends it abroad upon all occasions ; and therefore you must keep it with all diligence , that it may not ; you must keep the outward Senses (shut those Windows , that no unclean Birds may enter in) but above all , your Heart , for out of it proceed evil thoughts .

*clau-
de
quinque fe-
nestras , &
tota lucebit
domus . A-
rab. Prov.*

The Fountain must be kept pure and clean , or else the streams will not be so .

(2 .) Let

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(2.) Let your thoughts be well employ'd : Think on the things that are true, and cast out all thoughts of a Lie, and Hypocrisie, think on the things that are Honest and Venerable, and abhor all Vanity and Frothiness of Spirit; think on the things that are just, and let not a thought of fraud, or deceit lodge within you; think on the things that are pure, and away with whatever is immodest; think on the things that are lovely, and hate all peevishness and frowardness of Spirit; think on things of good Report, and entertain not a thought of any thing that may tend to your dishonour.

Idleness is Fewel to vitious thoughts, and therefore, as it is an axiom in State, to set active Spirits on work, that they may do no mischief; so here, you must employ your thoughts about Noble Arguments, and Blessed Objects, if you would have them
(like

Phil. 4. 8.

αληθινὰ
συμβουλίας
ἀκατακτά.

ἀγνά.

προσελαλή
ἐνφροσύνη.

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(like the Heavenly Bodies) to
move orderly, and become, not
foundations of disturbance, but
helps to Piety.

(3.) Beg Gods assistance in all.

God has the greatest Govern-
ment of your thoughts (they are
too many, and too strong for you
to rule) and therefore, commit
Prov. 16. your works to him; that your
3. thoughts may be established, or
when they become disorderly,
and irregular, cry out unto him,
as *Austin* did, against sinful
thoughts, in the words of the
Psal. 69. 1. Psalmist, *Save me, O God, for the
waters are come in unto my Soul.*

And there is good reason for it,
for, such as your thoughts are,
such are you in Gods esteem.

We judge of Mens thoughts by
their words and actions, but God
judges of the words and actions
of all, by their thoughts.

Of Evil Company.

Man is a sociable Creature, and will not be without Company, good or bad; but they that are wise, will avoid as much as they can the society of them that are evil; and how much it concerns you so to do, will appear, if you consider, that,

1. Evil Company will shew what you are.

2. Evil Company will make you what you should not be.

1. Evil Company will shew what you are.

The *Lacedaemonians* judg'd of the disposition of their Children by their Company; and *Augustus Caesar*, of his two Daughters, (*Livia* and *Julia*) when he saw grave Senators conversing with one, and wanton Persons with the other; and so will the World of yours, for none can be so well known by themselves, as by their Com-

ζῶον, πο-
λιτικόν.

Noscitur ex
socio, qui
non cognos-
citur ex se.

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Company. The Fowls of Heaven flock together, and the Beasts on Earth herd together, according to their kind, and so do wicked men (the greater Beasts of the two) like *Flora*, who ever convers'd with ill-favour'd Women like her self; and if you are frequently found among them that are evil, or are too intimate with them, you will be look'd upon as one of them.

Inter dis-
pares mores
que potest
esse amicitia?

They are none of Gods Friends, that converse familiarly with his Enemies.

2. Evil Company will make you what you should not be.

Gen. 34.
1, 2.

Gen. 42.
15.

Homo malus
solum
diaboli.

Dinah (the Daughter of *Jacob*) went gadding abroad to see the Maids of the Countrey, till she was none her self. *Joseph*, by being in *Pharaoh's* Court, learn'd to swear by the Life of *Pharaoh*. The *Israelites*, though they hated the *Egyptians*, yet by living among them, they learned their Manners, their Lusts, not their

their Laws; (they that should have Converted them, were, as one says, perverted by them, and became twice their Slaves, their Bodies being Conquered by their Weapons, and their Souls by their Vices.) *Solomon*, by conversing with Idolatrous Women, became Idolatrous: *Peter*, whilest he warm'd himself at the fire in the High Priests Hall, got cold, and abated in his Zeal; he warmed his Hands, but cooled his Heart. Evil Company (among other things, as *St. Ambrose* observes) helped on to make the Younger Brother a Prodigal:

1. His Portion.
2. His Fathers Indulgence.
3. His Youth.
4. Evil Company.

St. Austin (as he confesses) committed some sins, which he had not before, to gain Credit and Esteem with his Companions; and there is no good Man (as *Epietetus* says) but will either

I suffer

Neh. 13.
26.

Luke 22.
55, 56, 57.

Fascinus
unius, mul-
torum
pestis. *Sal-*
vian.

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suffer evil, or learn it from them that are evil.

*Inficitur
terra for-
dibus unda
fluent.
Aliquod
malum,
propter vi-
cium ma-
lum.*

Pure Streams passing by a corrupt Soil, contract some of its filth; rusty Metals corrupt the pure, scabby Sheep, rotten Grapes, and sore Eyes, will infect the sound; and evil Men the good, by conversing with them: It is seldom found, that the bad are made better by it, but the good made worse, getting a bane (with *Peter*) where they could not get a blessing.

It is odds to be with the Lame, and not to learn to limp.

Mat. 26.
35.

It is true, sometimes good examples put others upon the practice of that which is good; when *Peter* said he would not leave Christ, all the Disciples said so too; and *Vespasian's* Frugality gave check to the *Romans* Luxury; but they oftner lead to that which is evil, (*Nero's* Fiddle had too many Dancers after it) for all Naturally are prone to be led more by
Exam-

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Example than Precept, and by bad Examples more than good ones; living. not as they should, but as they see the most do, and (as beasts) following the drove, or herd, though it be to their own destruction; and therefore, if you would neither be, nor do, as they, delight not to be where they are; or when Charity or Necessity may oblige you to it, be separated from their sins, when you are not from their persons; and at all times shun and avoid the works of Iniquity, though sometimes you cannot the workers of it.

Their Hatred is better than their Company.

Of the Spirit.

The Spirit is sometimes taken for the whole Divine Nature, and equally agrees with any Person of the Godhead, when abstractedly considered.

*Non quod
eundum;
sed quoditur;
non ad ra-
tionem, sed
ad simili-
tudinem,
Seneca de
vitâ beatâ.
Psal. 119.
115.
Prov. 4.
14.
Isa. 6. 5.
1 Pet. 4. 3.*

*Non est
perfecte
bonus, nisi
qui cum
malis bo-
nus.*

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Heb. 9.14.

1 Pet. 3.

18.

Sometimes for the Divine Nature of Christ; for as flesh is sometimes taken for his Humane Nature, so Spirit is for his Divine Nature.

Sometimes for the Holy Ghost
- 1 John 5. (as distinct from the Father and
7. the Son) with all its Gifts and Graces, who Sanctifies, Teaches, Quickens, Guides, and Comforts all in whom he dwells; and therefore it concerns you,

1. To ask God for this Spirit.

2. To do nothing (when given) to grieve it.

Acts 19.

2.

Enquire of your self, as *Paul* did of the Disciples at *Ephesus*, whether as yet you have receiv'd the Holy Spirit, (with its Gifts and Graces) and if upon enquiry you find you have not, then,

1. Ask God for it.

2. Do nothing, when given, to grieve it.

1. Ask God for the Spirit.

Joel 2.28.

God promised at first, that he would pour out his Spirit upon
all

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all flesh, viz. extensively, and intensively; not upon the Jews only (to whom it was then con- fin'd) but upon all; and more of that Spirit than formerly was poured out upon them, and since that, he has promised to give his Spirit to them that ask it; and as an encouragement to asking, has assured, that he will much more give it, than Earthly Parents either can or will give good Gifts to their Children.

They are Earthly, but God is Heavenly; they Fathers of the Flesh, he of the Spirit; they evil (viz. either simply, or comparatively) but he infinitely good; a more Rich, Bountiful, Faithful, and a more tender hearted Father, than any of them; and therefore, both can, and will much more willingly, freely, certainly, compassionately, abundantly, and constantly give (than they) the Spirit to all that ask him for it.

Isa. 30. 19.
& 44. 3.
& 49. 15.
& 55. 1.
& 59. 21.
& 65. 24.
Rom. 10.
12.
Eph. 3. 20.
Tit. 3. 6.
James 1. 5.
Luke 11.
13.

cujus pr-
ticipatione
sumus iusti,
eius com-
paratione
sumus in-
iusti.

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Since then God is so willing to give his Spirit, be you earnest and importunate for it; there is good reason you should, for it had been better you had never received the Spirit of a Man, unless you have this Spirit of God.

Rom. 8. 9

And that you may speed in asking, seek it in Christs Name, who received the Spirit without measure for you, and meritoriously fulfills the promise of it.

Joh. 1. 16.
& 3. 34.

2. Do nothing to grieve the Spirit, when given to you:

There is mention made (in Scripture) of resisting, quenching, and grieving the Spirit.

Acts 7. 51.
1 Thes. 5. 19.

Eph. 4. 30.

The first, (as usually said) is proper to Impenitents, the second to Apostates, and the third to Saints.

Per figuram
non natu-
ram.

Quoad ef-
fectum, non
quoad af-
fectum.

Properly, the Spirit cannot be grieved (it being contrary to the Nature of the Spirit, either to make any sad, or it self to be made so;) but Metaphorically it may; and then it is, when it ap-
pears

appears as one grieved, and then you may be said to do it, when you do those things that would grieve the Spirit, if the Spirit was capable of it; and this two ways, *viz.* either by sins of Omission, or of Commission.

1. By sins of Omission, or by neglecting the good you should do, *viz.*

By idleness and slothfulness, by not answering to the calls, and not yielding to the motions of the Spirit, by not walking in the light and strength, in the fellowship and communion, in the exercise of the Graces, and in the comforts of the Spirit; for it is a sin to oppose the Comforting as well as the Sanctifying work of the Spirit. Phil. 2. 1.

2. By sins of Commission, or by doing that which you should not, *viz.*

By violating of Truth in any kind (whether Natural or Moral) by inordinate love to the
I 4 World,

World (prizing Carnal Comfort above Spiritual) by impurity of thoughts (which defile the Soul, the place of the Spirits Residence) by causeless doubts and fears, despondency under troubles (both inward and outward) in constancy, and in stability in Religion; or deadness, formality, and Spiritual Pride in the Duties of it.

They are all (one way or another) against the Spirit, either as a Governour, Guide, Witness, or Comforter, and as such, they grieve it; for by them its Witness is slighted, its Assistances are rejected, its Influences perverted, or its Comforts dis-esteem'd, and counted small; and therefore it concerns you to beware of them, and the more, in that,

By thus grieving the good Spirit, you will please the Devil the evil Spirit; and by grieving the one, and pleasing the other, you will grieve and displease your
own

own Spirit at last, for grieving makes way for quenching, and by quenching the Spirit, you may in time be left to commit that great transgression, the unpardonable sin against it.

All sins grieve the Spirit, but those that grieve the sinner.

Of Self-examination.

Examination is the Judicial proceeding of a sinner with himself, or the act of Conscience enlightened, comparing all his actions with the Rule, and accordingly passing sentence either of Absolution, or Condemnation; for, or against himself.

The Command makes it a Duty, 2 Cor. 13. 5. and the neglect of it, a Sin. Gal. 6. 3, 4.

A Duty at all times, but more especially at some times. *Si semper hoc quum opus est facis semper*

A difficult Duty.

Reflex acts are (by Philosophers) counted most difficult; and this, of all the Duties of *fieri. Bernard in cant. 58. e m.*

Chri-

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Christianity, is none of the least that is so.

Yet must not be omitted; for they that will do nothing that is difficult in Religion, have no Religion.

1 Cor. 11.

28.

A Man,

i.e. every

man, so

the Old

Transla-

tion reads

it, and so

Beza trans-

lates it.

ἄνθρωπος

quisquis,

Erasmus.

The Persons concern'd in it, are not a few onely, or many, but all; all, either as Communicants, or Christians, both real and nominal; for none are too good, or too great for it.

It belongs but to few to examine others, but it concerns all to examine themselves.

The things to which it relates, are almost infinite, viz. every thing, thought, spoken, and done, whether good or evil.

Examination is as a petty Sessions to prevent (or the better to prepare for) a General Assize; Mans Judgment to anticipate Gods, and therefore must carry a proportion to it.

1 Cor. 11.

31.

Eccles. 12.

14.

God will judge every thing (Morally good and evil) then, and

and so must every one now.

The Rule by which it is to be guided is the Word of God.

It is not he that others commend, that is approved (for, they ^{2 Cor. 10,} may think better of him than he ^{18.} is) nor he that commendeth himself (for he may be better than others, and better than he himself has formerly been, and yet ^{Luke 18.} not good, or at least, not so good ^{11.} as he should be) but he whom God commendeth, that is approved; and therefore none must examine himself by anothers good Opinion of him, nor by his own good Opinion of himself, (for both may be mistaken) but by the Word of God, by which onely the regularity, or irregularity of his actions will appear, God will hereafter judge you by it; and therefore, the best course you can take, is to judge your self by it ^{Rectum est} now; and that you may, you ^{index sui,} must get a clear and right under- ^{& obliqui.} standing of it.

By

By this light you will see light, but unless you have Eyes to see it, it will be of no more Advantage to you, than the light of the Sun to them that are blind, and cannot see. A just Judge desires a clear Evidence, a good Cause, a fair Tryal, an upright Heart, a search; and the better any are, the more willing they will be to know the worst of themselves; not to do it, may add something to your security, but nothing to your safety: Therefore,

1. Be exact in the examination of your self.

2. Beg Gods Examination upon it.

*Tecum la-
bua.*

1. Be exact in the examination of your self.

It must not be superficial and slight, remiss and careless, but strict and exact, searching every corner of your Heart, and censuring every irregularity of your Life; seeking, that you may find what is amiss, and untill you do;
and

and with good reason, for, as they are the worst sort of Cheats, that deceive themselves, so they are the worst of that sort, that deceive themselves in the concerns of their Soul.

It is far more safe to condemn than to acquit your self without cause. For by one, your Peace will be lost for a time onely, but by the other, your Soul will be lost for ever.

2. Beg Gods examination upon yours.

Rachel was willing to have any place searched for the Idols (she had stole from *Laban*) but that on which she sat to cover them; and a Thief may be content, that a blind Man that cannot see, or his fellow Thief, that will not, should search his House; and Hypocrites rest satisfied with their own Examination, or of those like themselves; but they that are sincere, and upright, are desirous that any should examine them;

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them; yea (with *David*) willing that God should do it, and that truth should take place, though against themselves.

Psal. 139.
23, 24.

When *David* had examined himself, he appealed to God, not as to one that he would have satisfied with his own Opinion of himself, nor with the Opinion of others concerning him, but as to one that was the searcher of Hearts, and that he himself would be searched by; he did not desire that his Life onely, but his Heart (the most suspected place) might be search'd, and that not superficially, but thoroughly, and that the matter might be fully travers'd, and pass through all Courts of Tryal, as appears by the multiplying of words, (search, know, try, and see) and by the extent of it, *viz.* that not one thought, or way onely, but that all his ways and thoughts might be enquir'd into; and that if there was any sin that he did
not

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not see, or could not, it might be done away.

And therefore, when you have done all that you can in it, desire God to examine you and your examination too; and that if there be any sin in you, that either you do not see, or cannot, that he would shew it to you; or if there be any sin that you would not see, that he would do away that sin, and the Hypocrisie that would indulge it.

It is onely by the light of Heaven, that you can see the Hell that is within you.

Of Watchfulness.

Watchfulness is a Duty that concerns all (*I say unto all, watch*) Mark 13. it is your Duty, and ought to be ^{37.} matter of your great care, in that,

1. There are Eyes upon you.
2. There are Enemies against you.

3. Ruine

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3. Ruine attends you, if you do not.

1. There are Eyes upon you.

(1.) Of Men, both good and bad.

(2.) Of Angels, both good and bad.

*Intimus
magister.*

(3.) Of Conscience, which is Gods Deputy, and a strict observer of all your ways.

(4.) Of God, who is every where by his Power and Essence, and therefore Omniscient because Omnipresent, and (like the Optick Nerve) sees all, but is seen of none.

Good Men observe, and will either be pleas'd or displeas'd, rejoyce, or grieve at your good and evil actions.

Evil Men observe, and will either reproach you for your sins, or be hardened in their sins by them.

Good Angels observe, who will
Heb. 1. ult. minister to you, rejoyce over you, protect, and defend you, if you do

do that which is good; or set against you, and become Enemies to you, if you do not.

Evil Angels observe, who will be as so many Witnesses against you, your Accusers and Tormentors too, if you yield to those sins that now they tempt you to.

Conscience observes, either to Acquit or Condemn you.

And God observes, to Judge you. Eccl. 12: ult.

Live therefore as in open view, and act as one, that has the Eyes of all upon you.

If you do not watch, you are watched.

2. There are Enemies against you.

Of all which, the Devil and the Flesh are the principal; for all other Enemies hurt either by his Instigation, or your own corrupt inclination.

1. The Devil, who is strong, 1 Pet. 5. 3. subtle, and active.

Strong. A weak Enemy is inconsiderable, and not much to be regarded; but this is strong, not onely terrible to affright, but strong to hurt.

Job 1.7.

Active. A sloathful sluggish Enemy is not much to be feared; but this is active and diligent; he walks his Rounds (he goes about) and is ever upon his Watch.

2 Cor. 2.
11.

Subtile. He prevails more by Policy than by Strength; and therefore, it concerns you, neither to be ignorant of his Devices, nor careless of them.

Gal. 5.17.
James 4.
5.

2. The Flesh, a restless and unwearied Enemy, that acts with vehemency and constancy, not outward, but inward; an Enemy within you, that makes way for all the other, and the more dangerous because so.

Since then you can be no where safe, unless watchful; be no where, nor at any time secure, but watch these watchful Enemies.

3. Ruine

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3. Ruine attends you if you do not watch.

Saul lost his Spear, and *Samson* his Hair, when asleep; and your Security will be the Enemies Opportunity; and therefore it concerns you to have all your ways (inward and outward) Rail'd in on both sides with Watchfulness and Prayer, and to have your Eyes open, to watch against the Corruptions from within, and the Snares from without.

1 Sam. 26.

7, 12.

Judg. 16.

19.

1 Thes. 5.

3.

Luke 21.

36.

Rev. 4. 8.

The weakest when watchful, are more safe, than the strongest when secure.

Of Humility.

Pride is self-exaltation from a vain conceit of Worth and Excellency.

Superbia est appetitus propria excellentia.

Humility is self-debasement, from a real sense of vileness and unworthiness.

Humilitas est voluntaria mentis incurvatio

That is the Badge of Antichrist and his followers; this of

ex Dei intuitu, & nostri.

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Christ and his Disciples ; one of the Principles of Practical Divinity (as Privation is of Philosophy) and both the Garment and Ornament of Christians ; and

Annihilatio animæ Spirituale vacuum.

Ἐξομβόλαι, It comes from a word that signifies a knot, and is of use not onely to fasten the Graces together, but to adorn also.

therefore, be clothed with it, and walk daily in it, with God, with others, and with your self.

I. With God.

(1.) By a lowly demeanor in all your approaches to him.

The distance betwixt God and you is great (as great as betwixt infinite and finite) great as you are a Creature, but greater as a sinner ; and in all Duties there is matter for Humility (as well as in sins) for when they appear brightest, (as the Moon when it shines so) they have their dark spots and imperfections ; and therefore the nearer and greater your Communion with God is, the greater your Humility should be,

Ezra 9. 6.

as

as *Archimedes* his Engine, the higher it ascended, the lower it descended.

All the King of Heavens Service must be on the Knee; so that if you are proud, or not humble in it, you serve not God, but the Devil.

1 Cor 10.

(2.) By doing all to his Glory. 31.

Proud persons think they are beholden to none, and therefore Sacrifice to their own Net, and (with *Ephraim*) bring forth fruit to themselves; but do you in all your actions, both Civil and Religious, make him your End; and in all your ways, at home, and abroad; in your House as well as in his, and on your days as well as on his, do all to his Honour, that in his goodness and greatness he may be glorified by you.

Nemini debeo, The Spiders Motto.
Hab. 1.16.
Hos. 10.1.

Soli Deo Gloria.

An humble sinner is more to Gods mind, and more for his Ends and Glory, than a proud Saint.

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2. With others.

1. By not seeking Honour from them.

2. By not being lifted up when praised; nor enraged, when defam'd, or injur'd by them.

1. By not seeking Honour from them.

Pride was the Angels sin (it cast them out of Heaven) the first sin in Man, and the great sin that appears in all by Nature.

Commodus the Emperour would be called *Hercules*, and shew himself to the People in a Lions skin, that he might be accounted King of Men, as the Lion was of Beasts.

Alexander would have the Title of *Jupiter's* Son, and be reckoned one of the Race of the gods.

Domitian would have the Title of Lord God.

2 Th. 2.
3. 4. Anti-Christ, the Man of sin, exalteth himself above all that is called God.

And

And all Men (through the Pride that is in them) Naturally seek Honour in the World, (as *Saul* did before *Israel*) and desire to be great, or nothing; but do not you seek what is greatest, or highest in the esteem of the World, but what is fittest and best for you, that you may have Honour from God, if not from Men; or be humble, and you shall have Honour, for Humility treads the path to it; Pride seeks it, but Humility finds it.

1 Sam. 15.

30.

Aut Cæsar

aut nullus.

Prov. 15.

33.

Prov. 29.

23.

Luke 14.

11.

Gen. 14.

& 40, 41.

He that humbleth himself shall be exalted. *Joseph* was first in the Dungeon, and then in the Palace.

2. By not being lifted up, when praised; nor enraged, when defam'd, or injur'd by them.

Be not lift up in your spirit beyond measure, if prais'd, nor enraged, if revil'd and reproach'd, but meekly receive both, as not much concern'd for either; for you cannot be too vile in your

own Eyes, nor too much humbled under it.

A Heathen, when revil'd, told the Reviler, that all he said against him was true, and much more, and so he would say, if he knew that which he did of himself; and all that are truly humble, either do, or should think better of others, than of themselves.

Rom. 12.

10.

Phil. 2. 3.

3. With your self.

1. By being content with your condition, whatever it is.

2. By having a low and mean opinion of your self, under all that you possess and enjoy.

(1.) By being content with your condition.

Some cannot live unless they abound, and therefore murmur and complain when they do not: Proud Beggars will have the best or nothing; but be you content with what you have, looking upon every little thing received, as great, and every great thing, as too much.

*Aliud est
unde vivas,
aliud unde
superbias.*

You

You cannot have so little as you deserve, and therefore, how low soever your condition is, let your mind be lower.

(2.) By having a low and mean opinion of your self, under all that you possess and enjoy.

Indeed there is nothing you can have, that can reasonably afford any matter for Pride.

Not Riches.

Not Silks and Furrs, the cast Clothes of Worms and dead Beasts; for, as they are badges of Spiritual Nakedness, and coverings of shame (the fruit of sin) they afford greater matter of Humility, than Pride.

Not Gold and Silver, the more refined Dirt and Garbage of the Earth; these are the food of Moths and Rust, and therefore no food for Pride.

Not Knowledge, for it is but imperfect in any; the greatest part of what you know, is the least

part

*Scio quid nescio, Socrates.
Nesciendo scire, & sciendo
nescire, Gregory.*

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part of what you know not ;
and therefore you should by not
knowing, know ; and by know-
ing, not know the gift that is in
you.

It will be from Ignorance of
your Ignorance, if you become
proud of your Knowledge.

Not Grace, for it is given to
teach Humility ; God gives Grace
to the humble, and Grace gives
Humility ; and the more any have
of it, the more humble they will
be.

Moses acknowledges that he
was but dust and ashes, (the
weakest and vilest part of the
Earth ;) *Jacob*, that he was un-
worthy of the least of all those
Mercies received : *Paul*, that he
was the greatest of sinners, the
least of the Apostles , and less
than the least of all Saints. Christ,
the Lord of Glory, was meek and
lowly ; and the more real worth
any have, the less they will see
it, like *Moses*, who, when his
face

Gen. 18.

27.

& 32. 10.

1 Tim. 1.

15.

1 Cor. 15.

9.

Eph. 3. 8.

Mat. 11.

29.

Exod. 44.

29.

face did shine, knew it not ; or the higher they are in the esteem of others, the lower they will be in their own, as the Sun when highest, casts the least shadow, or a Taper, whilest it gives light to others, casts a shadow before its own station.

A Cypher in Arithmetick, though of no worth in it self, yet gives value to all that is added to it, and so will Humility.

*Of Time, Death, and
Judgment.*

I Have a Treatise by me of these, that I intend to publish, and therefore shall onely briefly give you my Advice here as to Time, Death, and Judgment.

1. As to Time.

If you would seriously consider how precious a thing Time is, how much it is (sooner or later) prized

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prized by all; how high they are in God's esteem; that improve their time (for they are highest in his esteem, that make most account of his Sovereignty) how happy some are while living, in the Comfort they receive by it? How many, when dying, would give all the World (if they had it to give, and it would be taken) as a price to redeem the time that in Life they vainly spent, and trifled away? How many are tormented in Hell (and will be eternally so) for the neglect and abuse of it? How infinitely short the whole time of Life well spent, will fall of the Reward that attends it? How much mispent time there is, and will be in your best spent time? How short and uncertain your time is, and how strict an account you must give of it, you would see great reason to take care that no part of it be spent either in sin, or idleness.

1. Not in sin.

Sin is an evil of the greatest Malignity, and all time spent in it, is lost; for,

If it is not bewail'd, and repented of, it will ruine you; and if it is, yet the time so spent is lost, in that it might have been better employ'd, cannot be recalled (for though Repentance will bring sorrow for sin, yet it can never bring back the time lost by it) nor ever by you be answer'd for.

You can never give a good account of a bad matter.

2. Not in Idleness; for,

Idleness is both a sin, and an inlet to any, or all sin.

1. It is a sin.

Idleness was not allowed in Innocency, (for *Adam* was put into the Garden of *Eden* to work) much less then is it allowed in a state of Degeneracy, but forbid; there are no *feriae*, no idle days nor hours, as one says, in the Kalendar of

Gen. 2.

15.

Then labor, now labor ad sudorem.

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of Heaven, but as to every purpose there is a time, so to every time a purpose; God having appointed every day and hour to be filled up with something that is either work, or tends to it.

Ecclef. 3. 1.
καὶ ὅ-
τι πᾶν
πράγματι.

*Maxima pars debetur studio, minor
cibo, minima somno, nulla
otio.*

And yet how many are there, who call themselves Christians, and cannot but say they have work to do, that trifle away their time as much as *Domitian* did in catching Flies, *Sardanapalus* in Spinning, *Caligula* in gathering Cockles, *Nero* (with his Souldiers) in picking up Pebbles; and are scarce ever so well employ'd as *Protogenes*, who was seven Years Painting a Man and his Dog.

2. It is an in-let to sin.

Empty Stomacks gather Wind,
standing Waters putrifie, Weeds
grow

grow most in a fallow, and out of Idleness comes not onely no good, but all evil; for, by doing nothing, you will easily be led to do that which is worse than nothing.

Christ called his Disciples (James and John, Simon and Andrew) when busie at their Calling; but the Devil will call you (as he did David) when idle, and not employ'd; and therefore be never so, that you may not be at leisure to hearken to him; if you do not set your self on work, the Devil will; and therefore at all times do it, that he at any time may not.

Mat. 18.

19.

Mark 1.

16, 17.

2 Sam. 11.

2, 3, 4.

The rolling stone gathers no Moss.

Quanto magis occupatum Diabolus invenit tanto minus occupat.

Idleness will render you displeasing to God, unprofitable to the

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of Heaven, but as to every purpose there is a time, so to every time a purpose; God having appointed every day and hour to be filled up with something that is either work, or tends to it.

Eccles. 3. 1.
Καὶ ὁ
κύριος
πλάσσει

*Maxima pars debetur studio, minor
cibo, minima somno, nulla
otio.*

And yet how many are there, who call themselves Christians, and cannot but say they have work to do, that trifle away their time as much as *Domitian* did in catching Flies, *Sardanapalus* in Spinning, *Caligula* in gathering Cockles, *Nero* (with his Souldiers) in picking up Pebbles; and are scarce ever so well employ'd as *Protogenes*, who was seven Years Painting a Man and his Dog.

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the World, scandalous to them that are good, and burdensome to your self; be wise therefore (as the Wise men in *Esther*) knowing your time, and get understanding (with the Children of *Issachar*) to know what you ought to do, and do it; be ever doing something for your own good, or the good of others, that you may with comfort look over into Eternity, and not fear, when the Angel shall stand on the Earth and lift up his Hand, and swear by him that lives for ever and ever, that time shall be no more.

God has his Book of Remembrance, and whatever you do in time, is there Registered for Eternity.

2. As to Death and Judgment.

How much it concerns you to be in a daily expectation of, and preparation for them, will appear, if you consider,

1. As to Death.

(1.) That

Esther 1.

13.

1 *Chron.*

12. 32.

The heads
of them

were two
hundred,

but there
are few

or none of
that Tribe

(in this
sense) left.

Rev. 10. 6.

Rev. 20.

12.

1. That Death is certain.

All are included in the Statute of Death, (made in *primo Adami*) Gen. 2.17. no Priviledge can be obtain'd against it, nor is there any way to avoid the Sentence of Heaven given for it,

It is a decree not to be revers'd, Heb. 9.27.

A Statute not to be repeal'd.

2. That Death may come sooner than you are aware of.

You stand upon dying ground, and know not how soon Death's fithe may cut you down; you are near it in health as well as in sickness, and in a moment Death may lay his cold hands on your mouth, and stop your Breath.

Since then Death may come in Job 21. 13

a moment, live as expecting it's coming every moment.

3. That Death when it comes will not stay for your Repentance: and if it stay never so long before it comes, it will come too soon if you have not repented.

*Venitntem
nemo bilat-
ris mortem
recipit, nisi
qui se ad il-
lam diu
composuerit*

L

Dye Seneca.

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Dye when you live, and you shall live when you dye.

(2.) As to Judgment; *viz.*

1. That it will be certain.

There will be a general, and a particular Judgment; the general, to compleat and perfect the particular, and to manifest and declare the Justice of it; that, will be at the end of the World; this, at the end of Life; that, at Dooms-day; this, immediately after the day of Death: It may be a long while before that come, and very likely will, (if the Destruction of *Antichrist*, the Conversion of the *Jews*, a universal

*Quoniam quam
in fine mu-
di dominus
semel veni-
et omnibus,
tamen sin-
gulo cuique
venit cum
adeft mor-
tis tempus,
in dei de-
cretis nulla
litura.*

Promulgation of the Gospel, a Catholick Unity, and Charity among Christians, and the calling in of the Elect, must precede it;) but this may come before you think of it, or expect it; it is as sure as Death, and as uncertain; uncertain (as to the time) to any, and yet most certain (sooner or later) to all; for it is treasur'd up

in

in God's decrees, and cannot be recall'd.

He that says he comes quickly, may come sooner than you think of; *viz.* in his appointed, though not in your expected, time.

Act. 17.31
Rev. 16.19
3.11

2. That it will be impartial.

Here, some are too great to give an account of their Actions to any; but there, both great and small must give an account of their Thoughts, Words, and Actions, to God, whether they will or no; here, some judge, and others are judged; but there, all shall be judg'd: for,

1 Cor. 4.5.
Rom. 2.
6 16.
Mat. 12.
36.
1 Pet. 1.
17.
2 Cor. 5.
10.
Rev. 20.
12.

The Sentence of Death being past upon all, Judgment (the consequent of Death) will pass upon them too.

3. That it will (when once past) be irrevocable.

That state you are found in at Death, will be your everlasting state; for, Judgment (Death's Second) stands at Death's back,

and as that leaves you, so Judgment will find you; and as it finds you, so it will leave you for ever; for, then your everlasting state and condition will be actually determined, and finally settled, so as never to be alter'd.

Judgment is the critical time for Damnation and Salvation.

Matt. 24.
36. 44.

The particular Time when Death and Judgment will come is concealed, that none might presume; but that it will be, is certainly foretold, that none may be surprized: and that you may not.

Exet ultimis diebus, ut observentur omnes.

1. Keep a Register of your Sins; keep your Book, and God will cross his.

Often reckoning makes friends.

2. Renew Repentance daily.

Acts 3.19.
Mat. 25.21
Rev. 7.17.

If you would have that day to be a time of refreshing to you from the presence of the Lord, you must be in sorrow for your Sins in your day; if then you would en-

enter into Joy, Sorrow must here enter into you; and if then you would have Tears wiped away from your Eyes, they must now be found there; for,

None but Mourners shall be Mat. 5. 4.
comforted.

3. Make the Judge your friend.

Christ has redeem'd you from slavery, that you might be free for his Service; and therefore 1 Cor. 6.
give him that which he has so 20.
dearly bought, and paid for.

It will avail you nothing to Matth. 7.
call him Lord then, unless 22. 23.
you make him your Lord Luke 19.
27.
now; for, if here you are not ruled, you shall then be destroyed by him.

4. Judge your self.

If you judge others, you shall Mat. 7. 1. 2
be brought to divine Judgment; 1 Cor. 11.
but by judging your self you will 31.
prevent it, for, Judgment shall not pass in both Courts; what you condemn, Christ will acquit; so that if yours be a Court of

L 3 Judg.

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2 Pet. 3.
10, 11.

Judgment, his shall be a Court of Mercy.

Holiness will give comfort in that day, and a serious meditating on it may be a means to promote Holiness: live therefore well in your day, or blot out the belief of this.

Eph. 6. 4. If you live to have Children, be careful to bring them up in the Nurture and Admonition of the Lord.

Some are so far from blessing God for their Children, that they are ready to say (as *Daniel* to *Belshazzar*) his Gifts be to himself, and his Rewards to another.

Dan. 5,
16. 17.

Some count them no Blessings, or but beggarly ones; and some there are, that make them none; for, through their neglect, they prove Curses instead of Blessings.

They are anxiously solicitous to get great Estates for their Children, but not at all concern'd, what they are, or should be, to whom they leave those Estates; they

they are daily contriving for them, how they may live while here, but take no care how they shall live, nor where, when they shall die, and live here no more: they can tell you when dying, what they shall leave for the support of their Bodies; but nothing of what they did, while living, for the good of their Souls. Monstrous Parents! that deserve to be writ childless, and to be rased out of the number of men: for,

Jer. 22.30

If they are worse than Infidels that provide not for the Bodies of their Children, they are as bad as Devils that starve their Souls.

1 Tim. 5.8

Make it therefore matter of your great care to promote the Good of their Souls.

(1.) By endeavouring to suppress those evil Inclinations that (by nature) are in them.

(2.) By Praying for them.

L 4

(3.) By

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(3.) By being an Example of Good unto them.

1. By endeavouring to suppress those evil Inclinations, that (by nature) are in them.

Prov. 22.
15.

Folly is bound up in the heart of a Child (as Poison in a Serpent, and Sap in a Tree) and if care be not taken to suppress it, it will (like an Imposthume) break forth when ripen'd by opportunity.

Corrupt Nature, is as the Soil; evil Examples, as the Showers; and Temptations as the influence of the Sun; all which help on, and further the Harvest of Sin, that will quickly come, unless timely prevented, and that cannot be better done, than by planting good Inclinations and Dispositions in them.

The way to destroy Weeds is to set good Plants in their room.

2. By Praying for them.

They are all base-born (in a spiritual sense) untill they are new born;

born; therefore it concerns you to be in travel of Soul for their second birth, that Christ may be formed in them, and to be earnestly solicitous with God for them, (as *Abraham* for *Ismael*) that they may live, viz. live to him here, and eternally with him hereafter.

Gal. 4. 19.

Gen. 17.

18.

Austin's Conversion was the fruit of *Monica's* Prayer.

3. By being an Example of Good unto them.

It is true, none are to live by Example, but by Precept; (*Paul* himself must not be follow'd any farther than as he follows Christ) but yet since the Example of Parents (like the influence of the Moon when joyn'd with a good or bad Planet) does much good or hurt, it concerns them to have a great regard unto it.

Cato was more careful of his Behaviour before his Children than before the Senate, and would usually say, he would be as cautious of

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of speaking any lascivious Words before his Son, as he would if he was before a Vestal Nun ; and it must be your care to behave your self wisely before yours : good Advice will make little or no impression on them, unless seconded by good Example ; and therefore if you would have them walk in a perfect way, you must walk before them in it.

*Maxima
debetur
puero reue-
rentia.*

Though Children do like Children, yet they that are Parents must not.

There is good reason for it, in that,

- (1.) God commands it.
- (2.) Equity requires it.
- (3.) Their Good, and your Happiness, is concern'd in it.

1. God commands it.

*Dan. 1.
3. 4.*

Nebuchadnezzar commanded that Young-men should be brought up for him, Children in whom was no blemish : and God (a greater than he) commands, that a Child should be train'd up in the way he should

Prov. 22. 6.

should go. Every one has his way,
and every one thinks his way best;
but it is not so; and therefore he
must be train'd up in the way,
not in which he would go, but in Pro. 16.2.
which he should.

He that says you shall not Exo. 20.13
murder, says also you shall Deut. 5.7
instruct; and therefore it
concerns you to offer them
up to God (as *Hannah* did
Samuel) in their tender 1 Sam. 1.
years. 24.28.

2. Equity requires it.

They were shapen in Iniquity, Pf. 51.5.
and conceiv'd in Sin, a guilt and Eph. 4.13
defilement they deriv'd from your
Loins, which alienated them from
the Life of God, before they had
of themselves done either good or
evil. Since then you have been
the cause of so much evil to them,
it is but just to do them all the
good you can: by being your
Children, they became Children Eph. 1.3.
of Wrath; and therefore in reason
and equity, it concerns you to do
what

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what you can to cut off the Entail of Hell, to help them to a happy Being to whom you have given a miserable one, and to be (so far as you can) an instrument of Regeneration, as you have been of Generation to them.

John 3. 3.

It had been better they had never been born, unless born again; and that you had never been their earthly Father, if God be not their heavenly one.

3. Their Good, and your Happiness, is concern'd in it.

1. Their good, *viz.* temporal and spiritual, to this Life and a better.

1. Their temporal good.

Mat. 6 33.

They that first seek the Kingdom of God, and his Righteousness, are by Promise assur'd, that all things needful shall be added unto them; and therefore put them early upon it, and endeavour while they are young to make them good, and then they shall

shall be sure to have whatever is good for them: no good thing shall be with-held from them; their Bread and Water shall be sure, and verily they shall be fed, *viz.* as to Necessity, if not as to Delight.

Psal. 25.
12, 13.
34. 9, 10.
84. 11.
Prov. 13.
22.

If they are of God's household (the household of Faith) neither you nor they need fear, for, God will provide for his Family.

Gal. 6. 10.

2. Their spiritual Good.

They that are bad when old, were so when young: an old Jade was a Colt ill broken, or not well man'd at first; and an old Devil was once a young one.

Pf. 58. 3.

And they that are bad while young, are like to be so when old; it is not impossible they should be good then, (rich Wine is muddy at first) and therefore none should despair of them, but very unlikely, and therefore none should presume upon it; for, as Trees dead in the Spring are so in

*Quis clari-
rior Thea
mistocles*

Au-

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Autumn, and Bruises received in Youth continue in Age, (*Me-
phiboth* lame by a fall in his
9-3- Infancy was ever so) so Sins indulg'd in Youth are hardly left in Age. But those that are truly good in Youth, will be so in Age; a Child train'd up in the way he
Prov. 22.6 should go, will not depart from it when he is old; and therefore it concerns you to put your Children into that way while they are so.

That which a Vessel is season'd with, that it keeps, and that way a Twig is bent, that way it will grow.

2. Your Happiness is concern'd in it.

Your Children are God's more
Ezek. 16. than yours, his Children committed to your Care, put out to you
20. 21. to be nursed for him (as *Moses* was for *Pharaoh's* Daughter) and
Exod. 2. 9. of them you must give an Account unto him: it is true, if they
Ezek. 3. 18, 19. (when warned by you) turn not from

from their Sins, they shall dye in them; but if they are not warned by you, their Blood will be required at your hands.

The *Jews* brought a Curse upon themselves and their Posterity, by crying out, *His Blood be upon us, and our Children*; and so will you upon your self and Children, by your neglect of them.

Do you think you shall not have Sins enough of your own to answer for! that by your Sin bring the Guilt of theirs upon you! Is there no Devil to tempt them to sin! or do you think he cannot effectually do it, unless you assist him in it? Is it a Reproach to be the child of a Whore, and is it none to be a Child of the Devil? Is the Birth of such infamous in the eyes of the World! and should not the Life of the other be much more so in yours! Is there no hand to murder them but your own! nor any other way

John 8. 44.

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Lev. 18.
21.
Ezek. 16.
20, 21.

way to shew your Love to them but by destroying them and your self too? Are Harlots condemned by all for destroying the Bodies of their Children, and should not those wicked Parents be so too who through a neglect of them murder their Souls? Was it an act of Cruelty to drive Children into the Fire and Water (as the *Jews* did to *Molech*, and the *Heathen* to *Saturn*) and is it none (by sacrificing them to the Devil) to drive them into Hell! is there no love but in going to Hell together! or will it not be enough that they go thither, unless you go too for company! will it be any pleasure to hear them (when there) telling you, what a bloody and cruel Father you was to them, in not shewing them the evil of Sin, and the misery that did attend it? If now you cannot well endure to hear them cry, do but think how much less able you will be to hear it in Hell for ever! You may then
(when

(when too late) with a little Variation complain, and speak truly (what *Lamech* did scoffingly) that you have slain Children to your wounding, and young Children to your hurt; therefore, that you may not, be careful to make your Family as a Nursery for Heaven, and educate your Children as God's Heritage, that you may say with comfort at the great day, Lord, here am I, and the Children which thou hast graciously given thy Servant. Gen. 4.
23, 24.
Ps. 127. 3.
Gen. 33. 5.

It is one thing to be blessed with Children, and another thing to be blessed in them.

THE
POSTSCRIPT.

M Any more things I had prepar'd for you ; but the Book being already bigger than at first I thought it would have been, I shall only here give you the Heads of some of them.

Ex. 8. 18.

Job 2. 4.

Life is the Crown of all earthly Blessings, (as Health is the fairest and brightest Jewel upon that Crown) a Blessing that none but God can give, (Pharaoh's Magicians could not give Life to a Louse) a Blessing that any thing will be given to secure, when in danger of being lost, (all that a man has will he give for his Life) and that all, both Good and Bad, Rich and Poor, Young and Old, (sooner or

or later) greatly value and unwillingly part with: yet I would not have you (with *Herodotus*) do nothing else but attend the Health of your Body, nor be so busie about the good of a natural Life, as to neglect the Concerns of that which is eternal, nor yet to neglect it, or willingly to do any thing that may destroy it; for this would be to sin against your Soul as well as your Body, and to do that (*viz.* to please the Devil) at your Death, which all wicked Men do in their Lives. Therefore neither on the one hand over-value it, nor on the other hand neglect it, but be thankful for it, and make good use of it, and this, by living to the end of living.

Phil. 1. 23.
Nec propter
vitam,
vivendi
perdere
causam.

Then a temporal Life is well improv'd, when spent to secure the Life that is eternal.

There is nothing will make you more useful while you live, than Learning, (*Paul* was the most learned of all the Apostles,

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and God made most use of him) and there is nothing I desire more as to this world, than that you may attain to an Eminency in it; and that you may, you must diligently seek after it; for, it will not be got without much labour.

He that would be a good Scholar, must (as *Isocrates* says) have six Properties; He must be one of good Parts, of a strong Memory, a Mover of Doubts, a Listener to the Sayings or Speeches of others, a Delighter in his Studies, and laborious in it.

Εὐφυής.
Μνήμων.
Ζητητικός.
Φιλήκορος.
Φιλομαθής.
Φιλόπονος.

All excellent things are fenced about with difficulty.

Virumque
jungendo
perfecisse
laudatur.

Plato is said to have brought Philosophy to perfection, by joyn-
ing contemplative and moral
Philosophy together, (in which
Pythagoras and *Socrates* excell'd)
and the Philosopher makes it the
most necessary Head, and first
Principle of Philosophy, to know
how to use Principles; and it will
be your Wisdom, and therefore
should

should be your Design, in all your Studies, to bring them to practice; that you may not be upbraided, as the *Athenians* were by *Anacharsis*, for using their money only to count, and their Knowledge only to know.

Practice will be blind unless it see with the eyes of Knowledge; and Knowledge will be useless, unless it walk on the feet of Practice, like his Musick that was understood by none but himself.

*Idem est
non habere
& non uti.*

Make the Stock Learning, and you may graff what you will upon it; but if you will take my advice, let it be Divinity.

When God sent his Son into the World, he sent him to Preach; and had I never so many, I should esteem it my greatest Honour, as well as theirs, if they were qualified for that Office, truly call'd to it, and faithful in it.

Luk. 4. 18.

Two things made Christ a Minister, *viz.* *Uction* and *Com-*

*Isa. 61. 1.
Joh. 6. 27.*

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mission ; and no less makes one
now : for,

None are truly call'd to it, un-
less qualified for it ; nor though
qualified for it, are any of Christ's
Ministers, unless authoriz'd to it.

Therefore,

1. Before you enter upon that
Office be qualified for it, and call-
ed to it.

Gifts qualifie for it ;

You cannot teach others unless
you be first taught your self.

A Call commissionates to it ;

Without a Call, you will (like
2 Sam. 18. *hasty Ahimaaz*) run without your
19, 20. 29. Errand.

2 When you have entred up-
on the Office, be faithful in it.

Sacerdos
Regis.
Sacerdoti-
um orium.

Do not enter upon the Office
(as of old the Eccho sounded) as
a Trade to get by, nor through
Idleness neglect it when you have
entred upon it ; but out of a Zeal
for God, and the Good of Souls,
be willing to spend, and be spent
like a Taper that consumes it
self,

Mat. 5. 14.
2 Corin.
12. 15.

Knowledge and Discretion. 167

self, by giving Light to others. A good Minister is a Light, and his Motto must be *Lucendo*
Be a good Minister for the good of others, and a good Man for your own.

Marriage is honourable in all, and Parentage, Parts, and Portion, are good Ingredients in a Match, but not the principals to guide your choice; let not therefore your Affections so far bribe your Judgment, as to put you upon the choice of a Wife, for Money or Beauty only, but for Religion, the best and strongest Marriage-knot; so strong, that it cannot be cut asunder; for, they that are thus joyned together, neither Life nor Death can part.

Never pawn your Honesty to please your Fancy.

If you marry, and live to have Children, and have any thing to give them, give them what you can spare while you are alive, or at last they will thank Death for it, and not you: If you have nothing to give them, (or whether

Qui sibi nequam, cui bonum?
Heb. 13 4.

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you have, or have not) leave them under God's Blessing, and you will leave them rich.

Δείπνον
ἐν τῷ
λόγῳ ὡς ἐν
στρωματίδι
φάτνης.

A Table, though never so richly adorn'd, and furnish'd with Food, differs (according to the Greek Proverb) nothing from a Manger: therefore, how meanly soever your Table is furnish'd with Food, let it be furnish'd with good Discourse, that all that come there, may fare (as of old they did at *Plato's* Banquets) the better for it afterwards.

Job 12. 11. The Ear tries Words, as the Mouth tastes Meat.

Pythag. In two things the Philosopher says we are like to God; viz. in speaking the Truth, and in bestowing Benefits.

Titus 1. 2. God is a God of Truth, he cannot lye, and they that are like to him will not.

Isa. 63. 8. God is good, and does good;
Ps. 25. 8. he is abundant in it; and the
Exo. 34. 6. more any exceed in Bounty,
(which is Goodness enlarged)
the

the more like to him they are:

Therefore,

When God enlarges his hand in Bounty to you, do you enlarge yours in Bounty to others. Charity may begin at home, but it must not end there.

Dr. *Taylor's* Advice to his Son was, that if God did bless him with the things of this World, he should count it his chiefest Riches, to be rich in Alms; and it will be your Wisdom to believe so: some indeed think it is the next way to be undone; for, what is thus given, they conclude is thrown away; but they are mistaken that think so: for it is a way, not only to secure what you have, but to encrease it, in that, whatever you thus give, you lend, and that not Prov. 28. to a Bankrupt, but to God, who 27. has all the Riches of Heaven and Prov. 19. Earth, and stands Principal in 17. that Bond which secures the payment back again of what you thus lend in this Life, and of something

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thing better in the Life to come.

I had rather you should want
an Estate, than a heart to be
charitable; a Capacity this
way to do good, than a Will
or an Inclination to it.

The holy Scriptures contain'd
in the old and new Testament, are
2 Tim. 3. the Word of God, the Statute-
16. book of Heaven, the Will of your
heavenly Father, the Advice of
Christ your heavenly Physician,
Phil. 2. 16. the Counsel of him your Advo-
Act. 13. 26 cate, the Word of Life and Sal-
Rom 10. 8. vation, the Word of Faith and
2 Tim. 3. 15. Truth: therefore,
Eph 1. 13. Believe it firmly;

Here let the Ark of your
Faith rest.

Read it daily and diligently,
That you may find Christ
the rich Treasure in this
Field.

Hear it attentively:

2 Cor 16. 14 The more heed you give to
Heb. 2. 1. what you hear, the more
you will remember.

Love

Love it sincerely :

There is no Love like that
to God and his Word ; and
such as your Love is to his
Word, such is your Love
to him.

Meditate on it constantly :

Pfal. 1. 23

The Blessing is entail'd up-
on them that meditate on it
day and night.

Contend for it earnestly :

It is the Word of Faith, and **Jude 3.**
you must be a Defender of
it.

Obey it faithfully :

You neither read, hear, un-
derstand, nor believe aright,
any more than what you
practice.

Action is the best part of **Jam. 1.**
a Christian, and there is **22, 23.**
no doing, like to that of
the Word.

The Work of Creation being **ווקרשהו**
ended on the seventh day, God **Gen. 2. 2. 3.**
rested on that day from all his **He sancti-**
Work which he had made, and **fy'd it, or**
blef- **set it a-**
part, and

appointed
it to be a
holy rest
for his
Worship.

blest the seventh day, and sanctified it.

He sanctified it by Institution, that the *Jews* might sanctifie it by Observation; he, by setting it apart to a holy use, that they might by keeping it so.

Now as the first day on which the work of Creation was finish'd was consecrated, and set apart for a holy Sabbath to God; so the first day on which the work of Redemption was perfected, was set apart as a holy rest unto him: that was (as *Athanasius* says) the end of the first Creation, and this the beginning of the second Creation: and as that was kept holy to God, so this (as appears by the practice of the Apostles, and by the universal Practice of the Christian Church) has ever since for many hundred Years been kept holy to him in the Christian Church; both by converted Jews and gentile Christians.

Act 20. 7.
1 Cor. 16.
12.
Rev. 1. 10.

And

And I can assure you, from my own Observation, I never yet knew any, but, the more strict they were in the profession of Religion, the more strict they were in the Observation of this day.

Besides, there are two reasons to oblige you to the keeping of this day, that the Jews had not to oblige them to the keeping of their Sabbath; *viz.*

The Resurrection of Christ John 20.
Luke 24. from the dead on this day: and, The Descension of the Holy Ghost.

Since then there are such Reasons to enforce the practice of it, let it be your great care to sanctifie this day, and that,

1. By ceasing

From all evil Works, which are Sabbatum Sins on other days, and double Satana. Sins on this.

From all Works of Recreation Sabbatum or Pleasure; *viz.* such as are not Aurei Vi-
tuli. natural and necessary, but voluntary and needless.

From

*Sabbatum
Tyri.*

From all Works of Labour, that are not Works of Necessity, Piety, or Mercy, nor tending thereunto.

2. By doing all the Works of Piety, both publick and private, which are the proper Works of this day ; and not barely doing of them, but by doing of them with Exactness, Constancy, and Delight.

Num. 28.9

The Sacrifices of old were double on the Sabbath-day, and God requires more Service on this day than on others, and an extraordinary exercise of Grace in them.

Mat. 12 7. The whole day is his, and unless works of Necessity and Mercy (relating either to Man or Beast) intervene, it must be wholly devoted to him.

The Duties of the day are not all of a sort, but various ; there are all the means and ways of Communion with God on this day, to take off Tedioussness and promote Delight in them.

If

Knowledge and Discretion. 175

If you come with rejoycing, Ps. 122. 1.
you will go away so.

Christ's coming in the Flesh was the fulfilling of the Law, the coming down of his Spirit on this day was the fulfilling of the Gospel; then he took our Nature; on this, we were made Partakers of his; when he died, he shed his Blood effectually for our Justification; on this, he shed abroad his Spirit abundantly for our Sanctification; on this day he arose, and then his Spirit quicken'd his natural Body; on this day his Spirit descended, and quicken'd his mystical Body; when he ascended he carried our Nature up to Heaven; and on this day he sent down his Spirit to us. Now my Prayer for you shall be,

*That the same Spirit that descended
this day may sanctifie you, that
you may sanctifie this day, and that
you by it may be made holy, that
you may keep this day holy to God
that*

that made it so, that keeping this day of rest here, you may at last be taken up into his Rest that remains for ever hereafter.

Heb. 2. 9.

Live to the Honour of that worthy Name in which you were baptiz'd, and by which you are called.

Jam. 2. 7.

Baptism is a sacred Flood, sent, not to drown, but to save the World; but then you must be in Christ, (the Ark) and walk worthy of him, that, as you are in the Bond of the Covenant, you may be also under the Blessing of it.

1 Theff. 2. 12.

Mat. 3. 11.

The outward Baptism of Water, will avail you nothing, without the inward Baptism of the Spirit.

Matth.

The Sacrament of the Lords Supper was instituted by Christ, and appointed as a standing Ordinance to the end of the World, for the commemoration of Christs Death, and his great Love in it, and for the Confirmation of all those

those Blessings obtain'd by him,
to them that believe in him.

They only that are in the
Covenant, have a right to
the Seal of it.

Some seldom receive it, some
never, (living in a wilful breach
and contempt both of God's Law
and Mans) & some are careless and
negligent when they do receive.

But do you,

(1.) Duely attend upon it.

(2.) Come worthily to it.

1. Duely attend upon it.

While you live in the neglect of
it, you reject, not only motives,
but instituted means, to subdue
your Corruptions, and strengthen
your Graces ; question God's
Wisdom, as if he had ordain'd a
needless and superfluous thing ;
contemn Christ and his Love, as
if they were not worth the re-
membring, and live in disobedi-
ence to a Gospel Command, and
thereby become liable to the
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He

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N

He

Mat. 22. 3,
4, 5, 6, 7,
11, 12, 13.

He that came to the Feast without a wedding-garment was destroy'd, and so were they too that did not come.

2. Come worthily to it.

The Sacrament is a Feast, the Souls Exceedings; if you come not to it, you will starve your Soul; if you come unworthily you will poison it, eating Damnation as surely as you eat Bread, and drinking a Cup of Wrath instead of a Cup of Blessing; and therefore do what you can to come in a worthy manner; *viz.*

1 Cor. 11.
29.

With hungering and thirsting after Righteousness.

Mat. 5. 6.
Luk. 15. 3.

*christus fide
digerendus.*

Unless you come empty, you will be sent away so.

With Faith, without which, though you eat, you will never be nourish'd.

You may touch the Body, but you will receive no Virtue from it.

With inflamed Love to God for giving Christ to you; and to Christ,

Christ, for offering up himself
for you.

He is the Founder of the
Feast, and died to make it.

With a Heart deeply humbled
for Sin, that you may not crucifie
him afresh, but mourn over him, Heb. 6. 6:
who was crucified for you, and
by you.

A broken Saviour must be
received with a broken
Heart.

With Humility, and lowliness
of mind, as unworthy of the
Crums that fall from his Table,
much more as a Guest to sit
there.

The more humble the more
welcome.

With Praise and Thanksgiving.

The Feast is all of free-cost,
and you can do no less than
take the Cup of Salvation, Ps. 116. 13
and bless him for it.

In the Sacrament Christ's death
is shewn forth, and in a holy
Conversation his Life; now,

when in that you have shewn forth his Death, go and shew forth his Life in the Holiness of yours, that it may appear, you have an interest in the Power of his Cross, as well as in the Merit of it.

Sin is an Impostor, it comes of a cheating kind, by the Fathers and Mothers side (*viz.* the Devil and your Heart, he is the Incubus and that the Womb.) The first Sin (by which you may judge of all the rest) came into the World by a cheat, and all (whether Angels or Men) that ever had any thing to do with it, have been
 Pro. 11. 18 deceived by it; your great wisdom therefore will be to understand the deceitfulness of Sin, and to watch against it.

Gen. 3. 5, 6, 7. Our first Parents expected to be as Gods, but they became as Devils.

Unbelief is a Sin :
 That gave life to the first actual Sin, and ever since gives life to
 Gen. 3. all,

all, and maintains the life of them;
in the Judgment, as in a Castle;
in the Heart, as in a Closet; and
in the Life, as in a Trade.

All Grace acts in the strength
of Faith, and all Sin in the
strength of Unbelief.

A Sin that puts God in the De-
vils place, and the Devil in
God's: for,

By dis-believing God, you
believe the Devil.

A Sin that binds the Guilt of all
other Sins fast upon you, they de-
serve Punishment, but this binds
you over to it.

Hell seems to be prepar'd on
purpose for Unbelievers, and
Hypocrites as the chief of
Sinners.

I hope you have so much Faith Heb. 3. 12.
as to believe this, that you may Quanto
take heed, and beware of an evil magis à
Heart of Unbelief, in departing Deo recce-
from the living God. dimus,
santo mi-
nus sumus.

By going from a living God,
will go to a killing Devil.

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Pambo was thirty years (as he says) learning how to rule his Tongue, and yet had not perfectly learn'd that Lesson : and Saint *James* tells us, the Tongue is an unruly Member, not easily tamed ; yet an endeavour to do it is not more difficult than necessary, for, without it your Religion is vain.

Jam. 3. 8.
1. 26.

The Sins of the Tongue are many ; but I shall here only advise you in an especial manner to beware of three ;
viz.

Of Swearing.

Of Censuring.

Of Lying.

Of Swearing.

Pl. 57. 8.

108. 1.

The Tongue of Man is call'd his Glory, not only as it is one of the Excellencies and Prerogatives of Man over other Creatures, by this to express his mind ; but as it is an Instrument ordain'd for the setting forth of Gods glory. When thus employ'd, it is his Honour ;
but

but when in cursing and swearing, it is a Shame and Reproach unto him, and a Dishonour to God, who has by this put such an Honour upon him above all earthly Creatures.

I hope you will never meet with a Temptation to this Sin, nor much need any caution from me against it : but since you live in an Age in which this Sin is as common as it is notorious and abominable, you will do well to remember the Threatnings denounc'd by God against this Sin, and the Judgments inflicted upon them that have been guilty of it ; how vile and contemptible it will make you in the Eyes of all that are sober and vertuous ; that it will by this manifestly appear, that you are rotten at the heart ; (for out of the abundance of the Heart the Mouth speaks) that your Mouth is full of deadly Poyson (an unlikely place, one would think, to look for Poyson in) and

Luk. 6. 45.

Jam. 3. 8.

Rev. 14.
16.

that your Tongue is set on fire of Hell, that sends forth a stench worse than that of the Fire and Brimstone there, and will at last for ever torment you there : for, as rich men by frequent swearing, may, by the Laws of Man (if due-ly executed) swear themselves in-to Beggery ; so both Rich and Poor will, by the Law of God, swear themselves into Hell.

Every Swearer loses his Soul for nothing : other Sins have some Pleasure or Profit attending them, but this has neither.

2. Censuring.

Many (as *Seneca* complain'd in his time some did) make more use of Spectacles than Looking-glasses to behold others Faults more than their own. They read men (as they read Books) only to espy out their Faults ; they feed (like flies) not on their sound, but sore part, and make their Sins either matter of their Triumph or Censure : but it is great Folly for you (or any) so

so to do; for, did you but consider how liable you are to the same, or worse Temptations, and how much by nature you are inclin'd to yield to them, you would not.

God's Judgment begins at his own House, but yours must begin at your own Heart; there it must begin, and there it must end too: be not therefore (as the *Lamia*) quick-sighted abroad to see the Faults of others, and blind at home, not to see your own; but behold your own more than theirs; or rather, your own, and not theirs; that you may not (with the *Pharisee*) accuse them, but (with the *Publican*) condemn your self.

The better any are, the less severe they will be to others, and the more to themselves. *Matthew* is call'd *Levi* by all the other Evangelists; but he calls himself, *Matthew* the *Publican*. Mat. 10. 3.

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3. Lying.

A Lye (as one says) is one that defies God, and shrinks at Man, but hated of both. Therefore,

Do not lye at any time :

For though Truth is not to be spoken at all times, yet there is no time for a Lye.

Do not lye upon any account :

No not in jest ; for, (as *Solon* said to one lying in jest) if you approve and practise it in jest, you will soon find it in earnest in all your Actions.

Do not lie for any thing, no not for the greatest Advantage.

Anstis profess'd, he would not tell a Lye to gain Heaven.

Do not lye to any one ;

No not to the Devil, to whose Nature it is most suitable.

Do not lye for any one :

Not for a Friend ; for it is no true Friendship, to be false

*Magis amica
vera veritas.*

Knowledge and Discretion. 187

mid false to the Truth for a
Friends sake.

Not for Truth it self; for
Truth can never be upheld
with a Lye.

No not for the God of Job. 13. 7.
Truth; for it is a Sin to
speak wickedly for God
himself.

But ever speak the Truth of *Veritas*
your Mind, though you may not *entis, men-*
at all times be able to speak to the *tis.*
Truth of Things; that it may ap-
pear you are a Child of God (the Deut. 32. 4
God of Truth) and not of the De-
vil, who is the Father both of Joh. 8. 44.
Lyes and Lyers.

By Perjury you exceed the
Devil, and by lying you
imitate him.

Plato wrote over his School,
Let none enter in here that is not a *Mh nse i*
Geometrician; and Christ admits *mh nse i*
none into his, but such as deny *7515.*
themselves: a bare Profession of Matt. 16.
Christ is not enough, unless you 24.
follow him; nor following him,
unless

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unless you deny your self for him. If therefore, you either profess, or desire to be a Disciple of Christ, you must live in the daily exercise of self-denial, viz. both of righteous and sinful self; the first in respect of Dependance, the latter in respect of Communion; one comparatively, the other absolutely.

Philip. 3.
8, 9.
Eph. 5. 11.

If the Foundation be not good, whatever you build upon it will fall to the ground.

Macrobius honour'd *Hippocrates* with this Title, *That he could neither deceive, nor be deceived*; but you live in an Age, wherein you will find many skilful in the art of Deceiving; and your tender Years, and want of Experience, may not be Armour of Proof against their Wiles: therefore, try your seeming Friends before you trust them (as some do their Vessels, first with Water, and then with Wine) and never expect much from them, and you will

will never be deceived by them.

Trajan advis'd his Master to tell him of his Faults ; saying, He would not be angry with him for it, but with himself for deserving it. *Alexander* turn'd away a Philosopher for not doing of it, as one that was either a Knave or a Fool. And if you rightly understand your self, you will esteem them as your best Friends, that are Enemies to your Vices.

Aus errores non intelligis, & inspicis, aut si intelligis, adulator, quia non reprehendis.

It is better (according to the *Greek* Proverb) to fall among Crows than Flatterers ; for, they will not eat you until you are dead, but these will eat you up while you are alive.

There are but two ways by which you are ever like to hear of your Faults ; *viz.* either by the Reproach of a bitter Enemy, or the Reproof of a faithful Friend ; confute the first by your Life, and make him a Lye ; be thankful to the other, and receive it as a kindness.

Pf. 141.5.
Pro. 17.17

A Friend loves at all times,
but never more than when
reproving.

When you hear of any Com-
mendation given you, enquire
who they were that prais'd you;
if Vertuous, make good their
Words; if Vicious, suspect your
self.

What Evil have I done, said
Socrates, that this bad man
commends me?

The *Rabbins* have a Saying, that
we must fly to Mount *Gerizim*,
but creep up to Mount *Ebal*; that
is, we must be swift to Mercy,
and slow to Anger: and it will be
your Wisdom to do so.

Passion is a short Madness;
it may pass through a wise
man's Heart, but rests no
where but in a Fool's.

What is one man's Duty, may
be another man's Sin; and what
Pr. 26. 4, 5 is lawful at one time, may not be
lawful at another; it will be your
Wisdom therefore, to understand
your

Knowledge and Discretion. 191

your Duty, the proper season of it, and to do it.

Duty must be done, though Safety be hazarded by it.

Make that out of Question that ought to be matter of the greatest Question; *viz.* Whether Christ ^{2 Cor.} be in you; if Christ is not, the ^{13. 5.} Devil is; but if Christ is, then ^{2 Cor. 5. 1} you are a new Creature.

Then Christ is formed in you, when you are conformed to the Image of ^{Rom. 8. 29} him.

There are some that pray, but ^{Prov. 28. 9} turn away their Ear from God's Law; and some that never pray (they turn away both Ear and Mouth from God) the first are Hypocrites, the latter Atheists: ^{Mat. 23.} none are good that do not pray, ^{14.} nor any, that do no more; for, Hypocrites pray, though not always: therefore neither neglect ^{Job 27. 10} Prayer, nor trust in it; be not false to your Profession of Religion by living without Prayer, nor false

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false to your Prayers, by living contrary to them; but own that in your Life that you do in your Prayers; for, Prayer is not only a means to get good, but an Engagement to be so.

*Domine
fac me in
his conse-
quendis o-
peram collo-
care, pro
quibus ob-
stinendis so-
leo ad te
orare.*

Sir Thomas
More's
Prayer.

Daily Prayer is as necessary for your Soul, as daily Bread for your Body.

Some live as if there was no Heaven, and some, as if they desir'd no other Heaven but what is here, (no Paradise, but an earthly one;) but do you live in the belief of it, and have your Conversation there while you are here, that you may be there when you shall be here no more.

Joh. 14. 23
Heb. 12. 14

A heavenly Conversation will at last bring you to a heavenly Habitation.

Some believe there is no Hell, some think there is none but a guilty Conscience, (and if it were true, that will be bad enough,) some fear no other Hell but Poverty, and some will not think of

of Hell, lest melancholy Thoughts should drive them to Despair; but do you ever fear Hell, that you may never feel it.

Christ's own Disciples Mat. 10. 28. were bid to fear Hell, and did good; and bad think more of it; both might be better.

Do nothing against Conscience truly inlightned.

You cannot have a better Friend (next God) than Conscience, nor a better Jury to acquit you; therefore keep that your Friend whoever is your Enemy; Peace there, though you have none any where else; if you do not, you may want a Friend when you will most need him: for,

Quicquid sit contra conscientiam edificat ad obedientiam.

Conscientia est anima pedagoga, ante peccatum frænum, post peccatum flagellum.

At the day of Judgment, when the Mouth of Conscience shall be open, yours will be shut.

Matt. 22. 12.

O

You

Job 5. 7.

You live in a World full of Troubles ; and there is but little (if any thing) else, that you can be sure of ; it will be your Wisdom therefore to expect them, and prepare for them before they come, and patiently to bear them when they do.

If you fly the Cross, you may lose the Crown.

The things of this World are requisite, that none should undervalue them ; but momentary, that
 1 Cor. 7. none should over-prize them :
 30, 31. love them therefore as if you did not love them, and live above them while you live in the Enjoyment of them.

It is Folly to love any thing much, that you cannot love long.

Be established in the Truth, that you may not be blown
 Eph. 4. 14. about with every Wind of Doctrine.

Distraction of Mind is sad,
but Distraction of Judgment is worse.

Engage not in any thing in which you cannot expect God's Blessing ; nor ever expect any Blessing from him in any thing, in which you are not first counselled by him.

In all your ways acknowledge him, and he will direct your Paths. Pro. 3. 6.

Be just to all, and deceive none ; if you do, you will deceive your self most of all.

Honesty is the best Policy.

Patiently bear Reproaches. At the day of Judgment there will be a Resurrection of Names as well as of Bodies, and then all things shall be set right. Luke 6. 22, 23. Jude 15.

Heartily forgive Injuries ; if you do not, you will do a greater Injury to your self. It is no Pride to refuse to act below your self: Mat. 18. 35.

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you ought therefore to be sensible of them, and to make them, whoever they are, sensible of their Evil, that have injured you ; but you must not revenge it : not to be sensible, is brutish ; to revenge is devilish.

A wise Man will make better use of his Foes, than a Fool can of his Friends.

Never forget a Kindness you receive , nor remember any you have done to another.

*Hac benefici-
um inter du-
os lex est,
Alter obti-
nisci debet
dati statim,
alter accep-
ti nunquam.*

*Bona agere
& mala pa-
ti, regium
est.*

The first is Ingrati-
tude, the latter is a
Merchandize rather
than a Gift.

*Ἐμπορία
μᾶλλον
ἢ χάρις.*

Be more afraid to be evil, than to be seen to be so ; and more ashamed not to do good, than to be reproach'd for doing of it.

*Pf 119.31
Pf. 69.
19 20.*

You may deprecate Shame, and complain of it too, (*David* did both ;) but you must not, either shun, or fly from Duty, to avoid it.

Live

Live the Life of Faith here, if you would live the Life of Sight hereafter, and evidence your Faith by your Works; for, it is no more, without them, than Jam. 2 ult. Fire is without Heat and Light.

They are none of *Abraham's* Children, that do not *Abraham's* Works. Joh. 8. 39.

Live above the inordinate love of Life, and sinful fear of Death; and that you may, make all sure before you die; that when you come to dye, you may have nothing else to do, but to dye.

Pulchra res est, consummâsse vitam ante mortem.

Constantine gave it as his chiefest Instruction to his Children, that they should prefer the Knowledge of God, and his holy Religion, above worldly Wealth, yea above the Empire; and it will be your Wisdom to value it above all the Riches and Honours of this World: certainly there is

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great Excellency in Religion, in that, the Enemies of it so often put on a form of it, its Friends (notwithstanding all hazards) so much own it, and appear for it, and God (who is glorious in Holiness) so much commends it, and approves of it; let your esteem therefore be of all Persons, for the Religion you find in them; if God does so, well may you do it too.

Tantus quisque est, quantum apud Deum.

It is Religion, more than Blood, that ennobles; for, *The Righteous is more excellent than his Neighbour*; viz. indefinitely, whether rich, or poor.

PRO. 12. 26

PL. III. 10

Custos Innocentie.

The Fear of the Lord is the beginning of Wisdom, the Foundation of all Religion, a good Solicitor to Devotion, and a great help against Formality in it; a Preserver of Innocency, and an especial Remedy against hardness of Heart; (Fear, in a natural sense,

ISA. 66. 5.

sense, contracts the Heart ; but in a spiritual sense, enlarges it) a Grace like the sense of touching, that (as the Philosopher says) is first in being, of greatest use, and of longest continuance.

*Ortu primus
usu maxi-
mus durati-
one ultimus.*

Servile Fear arises from Hatred to God ; filial Fear arises from Love to him ; they that fear God, and do not love him, hate him because they fear him ; but the more any love God, the more they reverence and fear him.

*Nemo melius diligit quam qui maxime veretur offendere,
Salvian.*

God is to be fear'd, as well as lov'd and prais'd for his Goodness ; and your Duty is as much to fear him, as to rejoyce and trust in him.

*Hos. 3. 5.
Ps. 76. 11.*

His Mercy is from everlasting to everlasting upon them that fear him, and his Curse against them that do not ; so that if you are above his Fear, you are under his Curse ; and if here you do not tremble before him with an obedi-
dential Fear, you shall hereafter,

*Ps. 103.
17.*

200' *Words to give to the Young Man*
to all eternity, with a devilish one.

Fear God, and you need not
fear any thing but him, and
for him.

Chuse God for your Portion,
and you can never want.

You are proud, and think too
well of your self, if you cannot be
content in any condition with
him; and of a low and base Spi-
rit, if you can be satisfied with a
whole World without him.

More you need not, and
less will not do.

Renew your Repentance before
him daily, and beg Pardon and
Remission of all your Sins, (as to
Kind, Degree, and Aggravation)
that, as the Morning Cloud, they
may soon vanish & disappear; beg
the powerful Aid and Assistance
of his Grace, which is sufficient
for you, that Bounds may be set
to the raging Sea of Sin, that it
may never overflow your Banks,
and a daily encrease of Grace from
him

him (who is the God of all Grace) that your way may be as the Morning-light shining more and more unto the perfect day.

Pro. 4.18.

You were never good, if you think you are good enough ; nor have any Grace, if you think you want none.

Live up to that Profession you make of God, to that Communion you have with him, and those Duties you perform to him, that it may appear you have Truth in the inward parts, and are sound at the root.

Pf. 51. 6.

He is a God of Truth, and his Eyes are upon the Truth.

Deut. 32. 4.

Jer. 5. 3.

Let a Zeal for his Glory be writ upon your Heart, that you may honour him in all your ways to him, and acknowledge him in all his ways to you both, of Mercy and Judgment, with Thankfulness and Humility.

Do

202 *Words to give to the Young Man*

Do his Will chearfully, and bear it patiently ; bleſs him for what you have, and depend upon him for what you want ; live upon him as your happineſs, and to him as your end ; thus living to him here, you will live for ever with him hereafter.

This is the Advice of your earthly Father, from his, and your heavenly Father, and if diligently obſerv'd by you, though you may loſe me your earthly Father, you will never be without the teaching Guidance, Counſel, Care, and Bleſſing of God, your heavenly Father.

PL27.10.

Arab. Pro.

Non eſt orphanus, cui mortuus eſt parens, ſed qui ſcientiam non habet, nec mores.



FINIS.

ERRATA.

The three last lines in page 38. should have been the three first in page 39.

The two last lines in page 39. should have been in a Parenthesis two lines above.

Emilear in the fourth line of page 59. should have been set in the Margin.

Page 68. line 12. for *connectatur*, read *conver-*
atur.

Page 79. line 2. leave out *And.*
